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CONTENTS

ARENA

Calling upon the Name of the Lord—The Book of Deuteronomy—The Testimony of Archaeology.....411—421

THE CLUB

Gratitude Expressed in Thanksgiving—The Work of the American Bible Society—Thanksgiving—The Symbolism of Scripture—Not Understood—Scripture Read at a Service—Installing a Pastor—A Damaging Defense—Predestination—Some Questions about Tithing Answered—China taking up the Gauntlet for the Bible.....422—434

THE SANCTUARY

How to get Rich—All one in Christ Jesus—Mercy and Obligation—The Star was on Time—The Ministry of the Angels.....435—439

SIDELIGHTS 440—441

PRAYER MEETING SERVICE

Joshua, the Son of Nun—Logos, The Word—My Father Worketh—Thanksgiving for Blessedness—A Month's Lesson Topics for Mid-week Meetings.....442—444

OUR SERIAL

When Elijah became Mayor of New York.....445—447

EDITORIAL

Temptation—The Rising Generation in the United States—A Castaway—The Mistakes of Dr. Driver—The State of the Believers' Soul between Death and the Resurrection....448—454

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THE BIBLE CHAMPION

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Volume 26

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No. 11

The Arena

Calling upon the Name of the Lord

BY WILLIAM PHILLIPS HALL.

Comment on the Monograph by Professor Luther T. Townsend, D.D.

With much personal benefit I have read, re-read, and studied Mr. Hall's "Monograph," entitled, "Calling on the Name of the Lord."

The first reading left me strangely bewildered, and started several questions.

First, Can it be possible that Bible students and theological professors have overlooked, during the many centuries of the Christian era, the important facts set forth in the Monograph?

Second, Why should it have been left to a man immersed in business enterprises to explore a field that called for research among the ancient manuscripts and versions of the Old and New Testament Scriptures, and make a discovery that seemingly should have been made by those whose professional labors have been in the field of Bible exegesis and manuscript investigations?

Third, Has the author made out the case for which he has contended?

In reply to these questions we would say that those best qualified to pronounce upon these matters will have to confess that the subject discussed in the Monograph has been almost entirely overlooked by exegetes and that Mr. Hall has been a pioneer in what appears to be a new field of investigation; that, strange as it may seem, this important and laborious task outlined in the Monograph, has been entrusted to this business man, who also, has been a very successful evangelist; and that those who carefully have read Mr. Hall's Monograph and who are best qualified to judge of its merits will not hesitate to say that he has made out his case and has brought into the light a truth that has been in obscurity, a truth that is destined to revolutionize, to some extent at least, the dogmatic and systematic theologies that for eighteen centuries have been taught in our schools, a truth that certainly will prove to be of inestimable value to every Christian who will grasp and put into practice the thoughts set forth in the Monograph.

It is to be hoped that Mr. Hall will be led to give the world the personal experience that influenced him to begin his investigations, and that he will explain why the subject so long has been left in obscurity, and also will tell his readers how to make the best possible use of the "Ineffable Name" when approaching the throne of God.

It may not be out of place to say that Mr. Hall takes no credit to himself in the work he has done, but like a true prophet feels constrained to say, "It is the Lord's doing," and certainly it is marvelous in our eyes, as well as in his.

After saying what we have it may appear needless to add that personally we are indebted to Mr. Hall beyond expression.—L. T. T.

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PREFATORY STATEMENT *

"No man nor angel can know how
God would be worship't and serv'd unless
God reveal it."—*Milton's True Religion.*



HIS monograph on the expression "Calling upon the Name of the Lord" constitutes, from our point of view, a disclosure of a truth of commanding interest and importance to mankind.

It has been, apparently, obscured and neither fully nor accurately understood for some eighteen hundred years.

Its full original significance was, apparently, lost at or about the close of the Apostolic Age.

It is herein simply re-published in its original complete meaning, as first proclaimed to mankind by the apostles Peter and Paul.

The event that led to the recovery of the great truth herein disclosed was of the most extraordinary character.

Concerning that event the writer will say in the language of the apostle Paul, "But I make known to you, brethren, that the glad tidings (or 'Gospel') which (is) announced by me is not according to man. For I neither received it from man, neither was I taught it (by man), but by a revelation (or 'unveiling') of (the Lord) Jesus Christ." (Gal. 1:11, 12 T. R.)

With the apostle Paul we can truly say: "For God who commanded the light to shine out of darkness (Gen. 1:1-3), hath shined in our hearts (or 'minds') to give the light of the knowledge of the glory (or 'shechinah') of God in the face (Hebraism for 'in the Person') of (the Lord) Jesus Christ" (2 Cor. 4:6).

Martin Luther once said: "This I have often said, and now say it again, that when I am dead it may be thought of, and men may learn to avoid all teachers as sent and driven of the devil who set up to talk and preach about God simple and sundered from Jesus Christ. If thou wouldst go straight to God and surely apprehend Him, so as to find in Him mercy and strength, never let thyself be persuaded to seek Him elsewhere than in the Lord Jesus Christ. In Him begin thy art and study, in Him let it abide firm, and wherever else thy own reason and thinking or any other man's would lead thee, shut thine eyes and say, I must not, I will not know any other God than in my Lord Jesus Christ."

To make clear and understandable to his fellow-men the unique revelation of the otherwise unrevealed and really unknown (Lord) God the Father—"whom," in himself alone, "no man hath seen, nor can see" (1 Tim. 6:16)—in and through the Lord Jesus Christ his Son is the writer's principal object in this monograph.

Rev. S. D. F. Salmond, D.D., in his exposition of the Epistle to the Ephesians, in the Expositor's Greek Testament, page 439, says: "The term 'Lord' has become one of the most lifeless words in the Christian vocabulary. To enter into its meaning and give it practical effect would be to recreate, in great measure, the atmosphere of the Apostolic Age."

With that thought in mind, we will now briefly outline, in part, the theme of this monograph.

When the apostle Peter took for the text of the inaugural sermon of the Apostolic Age the words of the Lord God the Father spoken through the prophet Joel: "Whosoever shall call on the Name of the Lord shall be saved" (Joel 2:32 LXX), he did not leave his hearers in doubt as to the identity of the "Lord" upon whose Name they were to call for salvation; for, before the close of his discourse, he declared: "God hath made this same Jesus, whom ye have crucified, both Lord (that is, that 'Lord' on whose Name they were to call for salvation) and Christ" (Acts 2:36).

The apostle Paul confirms the Scriptural accuracy of this explanation when he designates the Christians of his day as "all that call upon (or 'invoke' in prayer) the Name of our Lord Jesus Christ, in every place, their *Lord* and ours" (1 Cor. 1:2 R. V.)

*NOTE—Abbreviations used in this monograph: A. V. Authorized English Version, 1611. R. V. Revised Version, 1881-85. LXX. Septuagint (Greek) Version of the Old Testament. S. P. V. Syriac Peschito Version of the New Testament. T. R. Textus Receptus; or Received Greek Text of the New Testament.

And that there was no other "Lord" invoked in prayer for salvation, or for anything else, in those days is clearly shown by the fact that in another place Paul declares: "to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him" (1 Cor. 8:6, R. V.).

How the Name of "the Lord"—which, primarily, is the Name of (the Lord) God the Father—was, during the Apostolic Age, revealed to, and invoked by, men only in and through the Name of the Lord Jesus Christ his Son; and how that Name is again so revealed to, and to be invoked by, men for salvation, is clearly shown in this monograph.

It is the heartfelt prayer of the writer that many a sin-burdened soul may, through the truth herein revealed, be led to "call on (or 'invoke in prayer') the Name of (the Lord) God the Father," in and through "the Name of the Lord Jesus Christ" his Son, and thereupon be saved from the power, guilt and penalty of sin unto eternal life.

"No one cometh (in prayer, or otherwise) unto (the Lord God) the Father but through me (the Lord Jesus Christ his Son)."—John 14:6. R. V.

1—"CALLING UPON THE NAME OF THE LORD"

"Whosoever shall call on the Name of the Lord shall be saved" (Acts ii:21 as quoted from Joel 2:32 LXX).

"With all that call upon the Name of our Lord Jesus Christ."—(1 Cor. 2, R. V.)

THE MEANING OF THE EXPRESSION.

The expression "calling upon (or 'on') the Name of the Lord" as found in both Old and New Testaments (see Gen. 4:26, 12:8, 2 Kings 5:11; Psalms 79:5, 80:18, 105:11; 116:4; Joel 2:32; Acts 2:21, and Rom. 10:13, A. V. and R. V.), is, in its original form, a Hebrew expression, and means to invoke in prayer the Name of the Lord ("I AM" or "Jehovah") God. It never means anything else in its original, true, Hebrew meaning; which is its only true Biblical meaning for all time.

ITS FIRST APPEARANCE.

The expression first appears in Genesis 4:26. In our English Versions the reading is this: "Then began men to call upon the Name of the Lord." But when translated literally from the Hebrew, so far as the Hebrew preposition "be"—which in this verse is translated in our English Version "upon"—is concerned, the reading is: "Then began men to call in the Name of the Lord." The Hebrew understanding of these words may be expressed as follows: "Then began men to call (or 'invoke') in (or 'with': that is, with the invocation of) the Name of the Lord."

THE MEANING OF THE TERM "THE NAME OF THE LORD."

The Name of "the Lord" contained in these words expresses nothing more nor less than the unique proper designation of "the God of Abraham, the God of Isaac, and the God of Jacob," whose Name is expressed in the Hebrew Scriptures by four Hebrew letters corresponding to the letters J H V H or Y H W H in the English.

This is the Name which, probably from about A. D. 1520, has been expressed as "Jehovah;" but which was expressed by the Lord Jesus Christ and His original disciples as the Name of the Lord: as that Name was expressed in the language used by them.

"HEAR, O ISRAEL, THE LORD OUR GOD IS ONE LORD" (DEUTERONOMY 6:4 LXX).

For they, in common with the Jewish people generally in those days, ordinarily used the Greek (LXX) Bible in which the unique proper Name of the God of Israel and of all mankind was expressed, in the Greek, as the Name of the Lord. This use of the Name of the Lord, as the proper Name of God, was followed not only by the Lord Jesus Christ and His original disciples, but by the Jews and Christians generally during the times covered by their use of both Old and New Testaments in the Greek.

In expressing the Name as "Jehovah" theologians, translators and revisers have expressed the Name as it never was expressed by the Lord Jesus Christ

or His original disciples, according to the New Testament, where the word "Jehovah" never appears.

The Name "Lord," or, as it is expressed with the definite article, "the Lord," when used in the Scriptures of both Old and New Testament in the expression "calling upon (or 'on') the Name of the Lord" invariably designates the essential Eternal Being of the Lord God Almighty; and clearly and positively identifies the one to whom that expression is applied as God Almighty in His essential Eternal Name and Being of the Lord.

"ONE LORD, JESUS CHRIST" (1 COR. 8:6).

According to the apostle Paul there was but "one Lord" revealed to, and invokable by, men during the Apostolic Age; and that "one Lord" was "the (or 'our') Lord Jesus Christ." "For," says Paul, "though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (1 Cor. 8:6, R. V.).

From this statement, in the light of the words of Deut. 6:4, LXX: "Hear, O Israel, the Lord our God is one Lord," it clearly appears that the essential Eternal Name and Being of (the Lord) God the Father is unrevealed to, and uninvokable by, men except in and through the essential Eternal Name and Being of the Lord Jesus Christ his Son.

"WITH ALL THAT CALL UPON THE NAME OF OUR LORD JESUS CHRIST" 1 COR. 1:2, R. V.

In view of the teachings of Paul just noted, we should not be surprised to note the undeniable fact that Paul applies the expression "calling (or 'call') on the Name of the (or 'our') Lord" to "the Name of our (or 'the') Lord Jesus Christ." For in his First Epistle to the Cor. 1:2, R. V., Paul designates the Christians of that day as "all that call upon (or 'invoke in prayer') the Name of our (or 'the') Lord Jesus Christ, in every place, their *Lord* and ours."

These statements fix the otherwise unrevealed and uninvokable essential Eternal Name and Being of (the Lord) God the Father in and through the essential Eternal Name and Being of the Lord Jesus Christ his Son.

They also fully and finally establish the fact that the "Lord" whose Name was invoked in prayer by the Christians of the Apostolic Age was (the Lord) God the Father in and through the Lord Jesus Christ his Son.

"LORD JESUS, RECEIVE MY SPIRIT" (ACTS 7:59).

When Stephen prayed: "Lord Jesus receive my spirit," and "Lord, lay not this sin to their charge" (Acts 7:59, 60), he invoked the otherwise unrevealed and uninvokable Name of (the Lord) God the Father in and through the revealed and invokable Name of the Lord Jesus Christ his Son.

"WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED"
(JOEL 2:32 LXX).

In these words spoken, through the prophet Joel, by (the Lord) God the Father, salvation is promised to all who shall call on (or "invoke in prayer") his Name. As we already have shown, the "one Lord" whose Name was invoked in prayer all through the Apostolic Age was (the Lord) God the Father in and through the Name of the Lord Jesus Christ his Son. And the "one Lord" of the Apostolic Age was then, is now, and ever shall be the "one Lord" on whose Name men should always call for salvation.

Therefore if one would be saved—that is, saved from the power, guilt and penalty of sin unto eternal life—that one must call on the Name of (the Lord) God the Father in and through the Name of the Lord Jesus Christ his Son: in other words, the one who calls on (or "invokes in prayer") the Name of the Lord Jesus Christ for salvation shall be saved in the most complete Scriptural meaning of that term.

And that salvation is promised to such as call on the Name of the Lord Jesus Christ, and on no other condition; for a calling on the Name of the Lord Jesus Christ for salvation implies repentance towards, and faith in, God in Christ

—who is the Lord Jesus Christ: “for in him dwelleth all the fulness of the God-head bodily” (Col. 2:9).

And salvation is promised not only to “Whosoever shall call on the Name of the Lord (‘in and through the Name of the Lord Jesus Christ,’)” but is promised at the very time of that calling on (or “invocation in prayer” of) the Name of the Lord Jesus Christ “for whosoever shall call on the Name of the Lord shall be saved”—that is, shall be saved when they shall call on that Name!

“FOR WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS; AND WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION” (ROM. 10:10).

During the Apostolic Age saving faith in the Lord Jesus Christ was not a dumb faith, but a faith that was always vocally confessed in prayer to the Lord Jesus Christ for that salvation which he had purchased for all mankind on Calvary’s cross (see 2 Cor. 5:15; 1 Tim. 2:6; Heb. 2:9; 1 John 2:2); and that confession was necessarily made by the one who sought salvation, and not by another in that one’s behalf. “For whosoever”—and only those who, themselves—“shall call on the Name of the Lord shall be saved.”

“HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER?” (ROM. 10:14).

In Rom. 10:8-14 we have Paul’s teaching of how men may secure salvation. And mark you well that that salvation is not to be secured through ecclesiastical rites; nor through the mediation of a priest; but only through a belief in, and a calling on the Name of, (the Lord) God the Father in, and through the Name of, the Lord Jesus Christ his Son by the one who would be saved (or “quickened”) from his or her sins by the bestowal of “the free gift of God (which is) eternal life in Christ Jesus our Lord” (Rom. 6:23, R. V.). “For there is no distinction between the Jew and the Greek (or ‘Gentile’): For the same Lord of all (see Acts 10:36) is rich unto all that call on”—and so confess—him. For whosoever shall call on the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?” (Rom. 10:12-14).

“SO (OR, IN THIS MANNER—BY INVOCATION OF THE SAME) SHALL THEY PUT MY NAME UPON THE CHILDREN OF ISRAEL, AND I WILL BLESS THEM” (NUM. 6:27, R. V.)

Therefore, according to Paul, the preacher proclaims the Lord Jesus (Acts 10:36, 11:20, and 2 Cor. 4:5); the hearer, hearing of the Lord Jesus, believes in the Lord Jesus (Acts 16:31); and then, upon the ground of his belief in the Lord Jesus, the believer calls on—or, invokes in prayer—the Name of the Lord Jesus for salvation (Acts 22:16 and 1 Cor. 1:2, R. V.); and with, and in response to, the invocation, and putting on, of the Name of the Lord Jesus for salvation, the Lord Jesus Christ baptizes, or clothes, the one who so believes in Him, and calls, and so puts on his Name, in and with his Spirit—who is “the Holy Spirit” coming in (or “with”) the Name, and as the Spirit, of Christ; and so, spiritually incorporating that one into and with himself, he saves (or “quickens”) that one from his or her sins. For, according to Paul, it is only those who have been spiritually incorporated into and with the Lord Jesus Christ who are saved from, or receive remission of their sins. “In whom (that is, in the Lord Jesus Christ) we have redemption, through his blood, the remission (or ‘putting away’) of sins, according to the riches of his grace” (Eph. 1:7).

“For the wages of sin is death; but the free gift of God is eternal life (which is ‘salvation’) in Christ Jesus our Lord.”—Romans 6:23, R. V.

II—APOSTLES OF GOD IN CHRIST

“And how shall they preach except they be sent (or ‘apostled’)?”—Romans 10:15.

In recapitulating the events leading up to the soul’s salvation through a calling on (or “invocation in prayer” of) the Name of (the Lord) God the Father in and through the Name of the Lord Jesus Christ his Son, Paul quite naturally inquires—as to the preachers who are to preach “the Word of Faith,” “And how shall they preach except they be sent?” (Rom. 10:15).

When literally translated this sentence reads: "And how should they preach (that is, preach this 'Word of Faith') unless they be apostled?" For to "be sent" in the English is to "be apostled" in the Greek, and vice versa.

In this inquiry by Paul there is a clearly apparent implication that the one who preaches, or proclaims, "the Word of Faith," or salvation through a belief in, and calling on (or "invocation in prayer" of), the Name of (the Lord) God the Father in and through the Name of the Lord Jesus Christ his Son is one who is "sent," or "apostled," for that very purpose; for Paul says: "How should they preach unless they be apostled?"

We can now understand, as perhaps never before, why the New Testament term "apostle"—"one sent"—is applied not only to the original twelve but also to others.

For every true preacher of the glad tidings ("or Gospel") of salvation through a belief in, and calling on (or "invocation in prayer" of), the Name of (the Lord) God the Father in and through the Name of the Lord Jesus Christ his Son is, in a very true sense, an apostle of God in Christ.

Paul was such an apostle: "For," he says, "Christ apostled me not to baptize, but to preach the glad tidings," meaning obviously, the glad tidings (or "Gospel"), as presented in its final analysis by Paul in Rom. 10:8-14—(Cor. 1:17, T. R.).

Paul was not in the so-called Petrine "Apostolic Succession" as taught by traditional ecclesiasticism.

He did not receive his apostolate nor his Gospel through Peter nor through any other man. For he declared himself to be: "Paul an apostle (or 'one sent') not from man nor through a man, but through (the Lord) Jesus Christ, and God the Father who raised him from the dead" (Gal. 1:1, T. R.).

This puts Paul entirely outside the so-called Petrine "Apostolic Succession," but, notwithstanding this, Peter fully recognized the divine validity of Paul's apostolate, with all that that recognition implies in the light of the fact that Paul held that, "other foundation can no man lay than that which is laid, which is (not Peter, but) (the Lord) Jesus Christ" (1 Cor. 3:11).

And of the Gospel that Paul preached, he writes thus to the Christians in Galatia: "But I make known to you, brethren, that the glad tidings (or 'Gospel') which (is) announced by me is not according to man. For I neither received it from man, neither was I taught it (by man), but by a revelation (or 'unveiling') of (the Lord) Jesus Christ." (Galatians 1:11, 12 T. R.).

The most important work in the world, as men will learn sooner or later, is that of the ministry of the Gospel of the Lord Jesus Christ. And the Gospel as preached by Paul—especially in its final analysis, as received directly from the Lord Jesus Christ himself, as set forth in Paul's Epistle to the Romans—is the Gospel that that ministry should preach today, exactly as it was preached at the beginning (Rom. 6:8-14).

III—THE ONLY SAVING NAME

"Whosoever shall call on (or 'invoke in prayer') the Name of the Lord (in and through 'the Name of the Lord Jesus Christ') shall be saved."—Acts 2:21.

"There is no other Name (than 'the Name of the Lord' in 'the Name of the Lord Jesus Christ'), under heaven given among men in which (or 'with which': that is, with the invocation of which) we must be saved."—Acts 4:12, T. R.

When the jailer at Philippi inquired of Paul and Silas what he should do to be saved, they replied: "Believe in the Lord Jesus (Christ) and thou shalt be saved" (Acts 16:31).

From these words it clearly appears that a belief in the Lord Jesus Christ is the primary condition of salvation.

This is consistent with the teachings of Paul in Rom. 10:8-14, as already shown.

It therefore is absolutely necessary that men should believe in the Lord Jesus Christ (that is, believe in "God in Christ") in order to be saved.

"But," says Paul, "how shall they believe in him (that is, believe in the Lord Jesus Christ) of whom they have not heard? And how shall they hear (of the Lord Jesus Christ) without a preacher (of the Lord Jesus Christ)?" (Rom. 10:14).

When Philip preached to the treasurer of Queen Candace as he rode with him

in his chariot, the English Versions—according to the Greek manuscripts from which they were translated—tell us that “He preached unto him Jesus.”

But the Syriac Peschito Version—which is believed by some authorities to represent a text much older than that of the Greek manuscripts from which our New Testament was translated—reads thus: “He began to preach to him concerning our Lord Jesus” (Acts 8:35); and that is consistent with the context and the teachings of Paul, whereas the former reading is not.

Our English Versions read: “When they (the Samaritans) believed Philip preaching the things concerning the kingdom of God and the Name of Jesus Christ, they were baptized”—the immediate context tells us “in (or ‘into’) the Name of the Lord Jesus (‘Christ’)”—“both men and women.”

But the Syriac Peschito Version tells us “When they (the Samaritans) gave credence to Philip, as he preached the kingdom of God in the Name of our Lord Jesus Messiah (or ‘Christ’), they were baptized”—the immediate context tells us “in the Name of our Lord Jesus (Messiah)” —“both men and women” (Acts 8:12, 16). The latter reading is consistent with its immediate context, but the former, obviously, is not.

Our English Versions state that Peter commanded the lame man “at the gate of the temple called Beautiful” in these words: “Silver and gold have I none, but such as I have I give thee: In the name of Jesus Christ of Nazareth (the Greek reads: ‘the Nazarean’) rise up and walk.”

But the Syriac Peschito Version tells us that Peter commanded the lame man in these words: “In the Name of our Lord Jesus Messiah (or ‘Christ’) the Nazarean, rise up and walk” (Acts 3:6).

The Douay Version—translated from the Latin Vulgate of St. Jerome—states that Peter also declared (in the 10th verse of the 4th chapter): “Be it known to you all, and to all the people of Israel, that by the Name of our Lord Jesus Christ of Nazareth” . . . “this man stands here before you whole.”

In the light of the fact that Peter is recorded as having subsequently declared—of “the Name” in (or “with”; that is, with the invocation of) which the miracle was performed—“There is no other Name given under heaven among men in which (or ‘with which’: that is, with the invocation of which) we must be saved” (Acts 4:12, T. R.): and, furthermore, when it is recalled that the Scriptures bear witness to the fact that there is but one Saviour, namely, “the Lord”—in the words: “I, even I am the Lord, and beside me there is no Saviour” (Isaiah 43:11), and that only through the invocation of the Name of that “Lord” is the Messianic salvation promised, in the words: “Whosoever shall call on the Name of the Lord shall be saved” (Joel 2:32 LXX), it becomes clearly and undeniably evident that the miracle was performed “in (or ‘with’: that is, with the invocation of) the Name of the Lord Jesus Christ,” even if the Name of “the Lord,” in this instance, has been left out of the later manuscripts and Versions.

Our English Versions state, of the apostles, that “daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.”

But the Syriac Peschito Version tells us, that the apostles “ceased not to teach daily, in the temple and at home, and to preach concerning our Lord Jesus Messiah (or ‘Christ’) Acts 5:42).

This Syriac Peschito reading, in the light of the context, clearly appears to be the correct one, whereas the reading of the English Versions and of the Greek manuscripts appears to be imperfect.

Again, our Authorized and Revised Versions tell us of the healing of Æneas of Lydda, “Peter said to him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord”—that is, obviously, they turned to the Lord Jesus Christ.

But the Douay Version declares that “Peter said unto him: Eneas, the Lord Jesus Christ healeth thee: arise and make thy bed. And immediately he arose. And all that dwelt at Lydda and Saron saw him: who were converted to the Lord”—that is, they were converted, or turned, for the two words mean the same thing, to the Lord Jesus Christ (Acts 9:34, 35).

Some so-called Bezan manuscripts say that Peter raised Tabitha—whose case is related in Acts 9:36-43—from the dead “in the Name of our Lord Jesus Christ.”

Our English Versions tell us that Peter "kneeled down, and prayed; and turning to the body, he said, Tabitha, arise." The former reading is consistent with the context, but the latter is not!

In Acts 14:8-10, our English Versions declare that Paul—who, in his Epistle to the Colossians, says: "And whatsoever ye do in word or deed, do all in the Name of our Lord Jesus." (Col. 3:17)—commanded the lame man at Lystra *in his own name* thus: "Stand upright on thy feet."

But the Syriac Peschito Version tells us that Paul said to this lame man: "In the Name of our Lord Jesus Messiah (or 'Christ'), I say unto thee, Rise upon thy feet."

The Codex Bezae (which H. C. Hoskier and other authorities rank higher than the Sinaiticus and Vatican Codex) gives the same reading in this passage as the Syriac Peschito against the, apparently, incomplete readings of the Greek manuscripts from which our English Versions were translated.

The writer has noted other similar omissions of the Name of "the Lord" from "the Name of (the Lord) Jesus Christ" in the Greek manuscript readings and the English Versions (notably that in Rom. 3:26, where the words "our Lord Jesus" are found in the Syriac Peschito Version, but only the word "Jesus" appears in the others), but enough has been shown fully to establish the fact of such omissions, and other—and, in some cases, startling—instances will be noted at some future time.

The writer will not attempt at this time to account for the obviously apparent omission, in many instances, of the Name of "the Lord" from the record of "the Name of (the Lord) Jesus Christ" in many of the manuscripts and Versions of the New Testament; but for the present will be content to submit the facts already disclosed, by the grace of the Lord Jesus Christ, through his investigations and research work in this field, for the prayerful consideration of "all that call upon (or 'invoke in prayer') the Name of our Lord Jesus Christ, in every place, their *Lord* and ours" (I Cor. 1:2, R. V.)

The Book of Deuteronomy

An Introduction and an Analysis

BY WILLIAM H. BATES, D.D.

NAME.



HE Jews, according to their custom, called it after the first word *Aleh-Hadcharim*, which means "These are the Words." Some of the rabbins called it *Mishneh Torah*, or the "Repetition of the Law," while others called it *Sepher Tukkhu*, or the "Book of Reproofs," on account of the numerous reproofs of the Israelites by Moses in it.

The Seventy, when translating it into Greek, called it *Deuteronomion*, from *deuteros* second and *nomos* law, whence our English title Deuteronomy is derived. They so called it because, in their view, it contained a second statement of the laws which Moses had formerly promulgated to the Israelites.

If we were to enter into the matter with considerable exactness, I think we would see that the use of this appellation stands connected with what seems to be a mistake as to the

DESIGN OF THE BOOK

which is not, I conceive, simply to give a recapitulation of laws already enacted. That this is not the design seems pretty clear from the fact that many parts of the law in the preceding books are not so much as alluded to here, and also from the fact that what is here given is presented from a standpoint different from the preceding. Here, the civil and social rather than the ceremonial; here, the personal and popular rather than the political and official.

Had this difference in standpoint been understood, or kept in mind, many of the assaults upon Deuteronomy, and indeed upon the Pentateuch, would not have been made. Take an instance.

It has been sought to throw discredit upon Deuteronomy because of the alleged discrepancy between its statement and that in Numbers about sending

out the spies to search the land. Here Moses says the proposal originated with the people: there that it was done by the commandment of the Lord.

Very well. Here Moses is talking to a new generation urging them to obedience, in doing which he warns them against the sins of their fathers, one of which was, not going ahead under the direction of the Lord, but in unbelief sending out spies to go before them.

It requires very little penetration to see that though Moses says nothing about it back in Numbers, there the people originated the proposition, and he took it to the Lord; and the Lord, seeing that the Israelites were not yet ready to believe in and trust Him, and would not be brought to obedience save through trouble—for that is one of the unbelieving world's great educators—let them have their way, and he gave commandment accordingly. In Deuteronomy Moses gives the origination of the proposition, while in Numbers he simply gives the authority upon which it was executed. No discrepancy. Thus easily do most of the difficulties urged, dissolve away. But it may be that the name of the book has contributed somewhat to give rise to the difficulties.

PLACE AND SCOPE.

This is the last of the Five Books of Moses, or Pentateuch, and it may be helpful to see just where we are in the historic movement recounted in these books.

In the early chapters of Genesis we had a compend of universal history which, as the book progresses, narrowed down to the history of a single nation, that founded by Abraham and chosen of God for a special redemptive purpose, the book ending with that nation enslaved in Egypt.

In Exodus we saw the nation, after many scores of years of slavery, brought out of Egypt to Sinai, and there, in the school of God, receiving instruction from the mountain-enthroned teacher to fit them for their future duties. The time from Egypt to Sinai is about three months, and the time covered by the chapters of legislation in the book is about a year.

Leviticus is purely legislative, and was given while the people were still at Sinai. Time embraced by Leviticus, about one month.

Numbers, while containing some legislation, is mainly historical, and gives the history of Israel from leaving Sinai till they reach the land of Moab ready to cross Jordan into the promised land, the last sixteen chapters being occupied in the narration of some of the things that took place while they tarried there. Time two or three months less than 39 years.

Ready to cross Jordan into the promised land? Not quite. There was an obstacle in the way, and that was Moses himself. Because of a sin of his at the waters of Meribah (Numb. 27:12-14), God had told him that he could not enter Canaan. Reaching the confines of the land, Moses knew that the time for his exit from life had come, and so he sets about performing his final offices to the people, the account of which is given in the Book of Deuteronomy, the whole book covering about five weeks' time.

THE SITUATION.

In all history I know of no scene more touchingly and appealingly pathetic than this.

Moses is in the last hours of his life, the people that he so soon must leave, all around him. He looks into the sea of upturned faces. Familiar, yet how strange! Those are not the faces of men and women that turned toward him in agonizing appeal when hemmed in by the Red Sea's waters and by Pharaoh's host, not the faces that blanched with fear before the terrors of Sinai, for all who were twenty years old and upwards at the time of the exodus had fallen in the wilderness. Young faces they were, little marked with care or traced with the tokens of age. But Moses is still filled with zeal for God and with fervent desire for the welfare of his nation. While he may discern in the multitudes before him an advance in manly qualities and spiritual culture beyond their fallen fathers, still he sees the same tendencies to idolatry, to unbelief, and above all to disobedience, that their parents had. He would warn them against these tendencies, that the fearful penalties which their exercise brings, might not come upon them. He speaks, not now with the judicial firmness of the legislator as

before, but tremblingly; speaks with the tenderness of a father and with the pathos of a dying man.

CONTENTS.

He utters three farewell addresses which, with the subjoined Song and Blessing of Moses, together with the story of his death added by a later hand, comprise the contents of the book. The 34 chapters may thus be divided in four parts: the three addresses, and the rest of the book.

ANALYSIS.

I. FIRST ADDRESS. Chapters i-iv.

1. Beginning of recalling important points of history, i. 1-8.
2. Appointment of officers and judges, i. 9-18.
3. Arrival at Kadesh Barnea and sending out spies, i. 19-25.
4. Rebellious refusal to go up and possess the land, i. 26-33.
5. The judgment therefor, i. 34-46.
6. The journey around Edom, and the people who had formerly dwelt in that region, ii. 1-23.
7. Conquest of Sihon, king of the Amorites, and Og, king of Bashan, ii. 24—iii. 11.
8. Partition of territory to East Jordanic tribes, Reuben, Gad and half-tribe of Manasseh, iii. 12-20.
9. Appointment of Joshua to be Moses' successor, iii. 21-29.
10. In view of the foregoing, a series of admonitions and earnest exhortations to fidelity and obedience to God in the land to which they were going, iv. 1-40.
11. Three cities of Refuge designated on the East side of Jordan, iv. 41-49.

II. SECOND ADDRESS. Chapters v.-xxvi.

1. The new generation taught the Mosaic Covenant (the ten commandments), v. 1-21, and obedience enjoined, v. 22-33.
2. Fearing God, and love and obedience to Him, to be diligently taught to their children, vi. 1-25.
3. Intercourse with idolatrous nations forbidden, vii. 1-11; victory promised, vii. 12-25.
4. Multitudinous warnings and exhortations, viii.-xi.
5. Condition of blessing in the land, xii.
6. The test of false prophets, xiii.
7. Dietetic laws, xiv.
8. The Sabbatic year, xv. 1-15.
9. The perpetual servant, xv. 16-23.
10. The Passover, xvi. 1-8; the Feast of Weeks, xvi. 9-12; the Feast of Tabernacles, xvi. 13-15; the gifts of males, xvi. 16, 17; judges in the gates, xvi. 18-22.
11. Unblemished offerings, xvii. 1; idolators to be stoned, xvii. 2-7; obedience to authority, xvii. 8-13; concerning a king, xvii. 14-20.
12. The Levitical priests and their dues, xviii. 1-8; spiritualistic abominations forbidden, xviii. 9-14.
13. Moses, prototype of Messiah the Prophet, xviii. 15-19; the test of the prophets, xviii. 20-22.
14. Cities of Refuge, and the laws thereof, xix. 1-13.
15. Sacredness of a landmark, xix. 14; the law's inquest—witnesses and judges, xix. 15-21; the law of warfare, xx; inquest for the slain, xxi. 1-9.
16. Domestic regulations, xxi. 10-17; the law for the prodigal son, xxi. 18-23.
17. The law of brotherhood, xxii. 1-8; of separation, xxii. 9-12; the innocent wife protected, xxii. 13-19; the guilty wife to be stoned, xxii. 20-13; divers regulations, xxiii.
18. The law of divorce, xxiv. 1-4; divers social regulations, xxiv. 5-22.
19. Ather civic and social relations, xxv.
20. The law of the offering of first fruits, xxvi.

III. THE THIRD ADDRESS. Chapters xxvii-xxx.

1. The stones of the law in Mt. Ebal, xxvii. 1-8.
2. The blessings and curses from Ebal and Gerizim, xxvii. 9-26.
3. Conditions of blessing in the land, xxviii.
4. Recapitulation of what the Lord had done for Israel; adjuration of them to accept the covenant and adhere to it; life and death set before them to choose for themselves and their children, xxix-xxx.

IV. LAST DIVISION OF THE BOOK. Chapters xxxi-xxxiv.

1. Final counsels to the priests, Levites, and Joshua, with warning against apostasy, xxxi.
2. The Song of Moses, xxxii. 1-44; an exhortation, xxxii. 45-47; his approaching death announced, xxxii. 48-52.
3. The Blessing of Moses, xxxiii. Its swan-song cadences: "As thy day, so shall thy strength be."
"The eternal God is thy refuge, and underneath are the everlasting arms."
"Happy art thou, O Israel; who is like unto thee, a people saved by Jehovah."
4. The Vision and death of Moses at the age of 120 years—"his eye was not dim, nor his natural force abated, xxxiv. 1-8.
5. After Moses, Joshua, xxxiv. 9-12.

Deuteronomy exhibits an advance step; beyond the preceding books in the historical movement of preparation to fulfill the Divine purpose in Israel's election. To this end, rules and precepts are given which must be obeyed, for they are nothing without obedience. The great burden of Moses' addresses, uttered with almost more than mortal tenderness and pathos at times, is *obedience*. Indeed the word obey, obey, obey can be written all over the Book.

Genesis—ruin; Exodus—redemption; Leviticus—worship; Numbers—discipline; Deuteronomy—obedience.

The Testimony of Archaeology

The recent studies in Archæology and their testimony to the verity and meaning of the New Testament are more and more valuable and conclusive. Dr. Camden M. Cobern, of Allegheny College, Meadville, Pa., has done much important work on this subject. He called attention to the fact that the New Testament was written in the language of the people, in the terms of the mart, legal court, counting room, and so forth, and because the present dictionaries had been written upon the understanding that the New Testament observed the classic use of words, he showed that these dictionaries would needs be revised. In a recent book, entitled "The New Testament and Its Setting," he speaks of: "The complete and thorough way in which the radical theories of a century ago have been disproved. The text of the New Testament is now fixed more certainly than that of any ancient book. Not even one discovery has been opposed to the overwhelming testimony to the antiquity of the text, while the general purity of the text has been established by a mass of evidence a hundred-fold greater than that which can be marshalled for any ancient classic."

This is not only a confirmation of the historic faith of the Bible, but it is a sharp crack at the old Shibboleth of the last century, which was ever prating about the consensus of scholarship. Many so-called scholars of the last century spent much time in destructive criticism of the Bible and in teaching disobedience to its principles, with the awful results of murder and atrocity which are now tormenting mankind. The present-day scholarship is now blasting this with constructive testimony and evidence, and we hope for better things in the future.—*Presbyterian*.

* * *

God's way of saving the world is a way of His own, and is Godlike. Plans to save a lost and ruined world by the wisdom of men would but add fuel to the burning.—*Rev. A. M. Mubly*.

The Club

Gratitude Expressed in Thanksgiving

BY EDWIN WHITTIER CASWELL, D.D.



MEMORIAL DAY, Independence Day, Washington and Lincoln's Birthdays inspire patriotism and devotion to true citizenship. Thanksgiving Day calls for the recognition of the Divine government. On this day, we renew our loyalty and express our gratitude to the beneficent Father for another year of providential prosperity and care.

Abundant cause for Thanksgiving is found in the material blessings bestowed. While famine has shadowed some lands, our harvests have been plentiful. No malignant plague has scourged our people; no great catastrophe in nature has fallen upon us. Vastly increasing wealth has made America the most prosperous nation on the globe. Multiplied educational facilities have invited students from all parts of the earth, to join with us in the search for truth. The discoveries made in the realm of science continually increase the convenience and happiness of mankind. Great progress has been made in reformatory movements.

Loftier than all other benefits are the spiritual blessings bestowed by the Divine One. The year has been one of wide success in evangelism. The increased devotion to the Bible shown in the giving of millions for its distribution all call for the gratitude of America's millions.

The golden gate of speech, often bolted and barred to the angel of praise should be vocal with the music of thanksgiving. Too many have the lockjaw when prayer and praise are in order. The shackled tongue makes millions dumb.

Gratitude is called the "memory of the heart," but the heart must be sensitive to the impressions of God's blessings, or they will be unrecalled. It is said again that "a heart without gratitude is like a grate filled with fuel, unlighted." How cold and dead must be such a being. The fire of thanksgiving would not only bring warmth to the soul and to all in the household, but it would rise in incense to the God of heaven, filling the universe with gladness.

The acknowledgement of favors received is not only kindly and courteous but just and honorable. We honor the soldier who has fought for us—shall we refuse to recognize the Son of God, who has died for us? Would that all could exclaim with the Psalmist this Thanksgiving time, "O give thanks unto the Lord, for His wonderful works to the children of men. Let the redeemed of the Lord say so."

The richest man is the one who is the most grateful, whose fire of love burns with the light and warmth of earth and heaven. He sees more blessing in his blessings, more mercy in his mercies, more riches in his treasures, because he lives in the translucent atmosphere of praise. The thanksgiving soul extracts sweetness from every flower, drinks gladness from every cup, counts sunbeams and blessings every hour, and treads on gems at every step.

One cannot pay God in money for His goodness. The coin of grateful praise is what reaches the heart of God. Our Father does not require an equivalent for His gifts, but He delights in the proper spirit, the right feeling in the hearts of His children.

We are all dependent beings upon God's bounty; we cannot help receiving. We cannot decline to accept God's benefits. He pours them out upon the just and unjust. Proud souls hate to be dependent. They think it implies weakness and dread to become obligated to any one, even the Almighty. Man only becomes like God when he becomes a giver—the giver of praise, of devotion. Then the beneficiary becomes the bestower of benefits—standing upon a plane with the Highest.

A chaplain said to a dying soldier, as he knelt by his side, "What shall I pray for?" The soldier faintly replied, "Chaplain, thank God for a praying mother. Thank Him that He has saved me; thank Him for the promises, and that He gives me dying grace at this moment." This was a beautiful thanksgiving prayer, such as often breaks forth in the Psalms of David, where he makes everything that hath

breath praise the Lord. One has said, "In prayer we yield to the pressure of our love."

All nature has been vocal with praise during the past season. The heavens and the earth have declared the glory of God; in the midst of the symphonies of the universe, man should not be silent.

It has been eloquently said, "The earth is sown with pleasures, as the heaven is studded with stars. Flowers, the noblest and the loveliest—colors the most gorgeous and delicate,—odors the sweetest and subtlest,—harmonies the most soothing and stirring,—the sunny glories of the day, the pale Elysian graces of the moonlight,—silent pinnacles of aged snow in one hemisphere,—the marvels of tropical luxuriance in another,—the serenity of sunsets, the sublimity of storms: we can conceive or desire nothing more exquisite or perfect than that which is around us every hour."

Beethoven had his piano placed in the middle of a field, and there, under the smiling skies, with birds singing around him, flowers shining and grain glistening in the sun, the master musician composed some of his great oratorios. Thus every soul should be filled with exultation and thanksgiving while looking through nature to nature's God.

Generally those fullest of temporal mercies are the least expressive in praises. "Jeshurun waxed fat and kicked;" the sleek, well-groomed animal is the most unruly and dangerous. Man manifests the spirit of the animal until purity of heart enables him to see the heavenly side of the universe, when he breaks forth in a spirit of gladsome praise and thanksgiving.

Truly we live in a glorious epoch of the world's history. We are the heirs of all the ages. We live under the protection of the most advanced and liberal government on the face of the earth. We belong to a race that has reached the climax of civilization, through ages of struggle. Our nation is the grandest the sun shines upon. We have enjoyed another year crowned with plenty, therefore we should make an offering of praise unto our God, by consecrating all our powers unto His service, believing that praise will employ our nobler powers in the wider realms above.

"For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies:
Christ, our God to Thee we raise
This, our sacrifice of praise.

"For each perfect gift of Thine
To our race so freely given,
Graces, human and divine,
Flowers of earth and birds of heaven,
Christ, our God, to Thee we raise,
This, our sacrifice of praise."

The Work of the American Bible Society

The annual report of the American Bible Society made public recently shows that more than 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scripture. Nearly 140,000,000 Scriptures have been issued by the society during its history of one hundred and four years. During the world war 6,678,301 Testaments were distributed among the belligerent forces of all nations. The society could lay a path of 275 miles of Bibles with the Scriptures published during the past year. This path would reach from New York to Boston.

A novel feature of the year's work of the American Bible Society is the completion of the great Mandarin Version of the Chinese Bible which has cost several hundred thousand dollars, and took twenty-five years of work on the part of the translators. This version makes the Bible accessible to over four hundred million of people, or one-fourth the population of the world—more people than were ever reached by any one translation in history.

Thanksgiving

BY HENRY OSTROM.



HANKS-SAYING is no revealer of character. Thanks-giving reveals a motive. Drill down into the custom of Thanks-saying and the end of your drills is in dry dust. But drill down into Thanks-giving and the artesian spring rises above your drill.

Ask for the "why" of Thank-saying and you may find it to be because of unconscious habit, or it may be because of a policy as merciless and as smooth as that of the flatterer, or it may be because of a cowardice as cringing as that of the bewildered criminal.

But ask for the "why" of Thanks-giving and forthwith there must be back of it a cluster of the richest and noblest motives that can give wealth to a human soul. And the motive is what counts. Since we are so limited in our resources as men and women the "why" is greater with us than the "what;" the heart's praise in homely expression surpasses the elegant anthem heartlessly rendered. "The Lord looketh on the heart."

BACK OF THANKSGIVING.

Now look back of Thanksgiving and see what is discovered. There is the consciousness of a good giver. Thanksgiving to space, thanksgiving to laws, thanksgiving to luck! It would mock our intelligence as well as our motive. But thanksgiving to God! When man gets a vision of the goodness of God until he wants to thank him for it, he becomes a companion of the "hosts on high." He recognizes a wealth which floods cannot drown, nor fires burn, nor winds raze. "Thy goodness faileth never!" To have discovered that is to find yourself too rich to be sold out. And to be thankful for that is to revel in noblest principles.

There is the sense of obligation. What is there worth while without appreciation? The flowers? As well might they be weeds and thistles. The fruits? As well might they be pebbles? Music? As well might it be confusion and jargon. Mother? As well might she be a dead painting. Without appreciation the soul is numb. Its dazed powers make no discovery of worth. Without appreciation Love, Truth, Calvary appeal not, nor find they a welcome interest. As one may throw diamonds at sparrows if he does not appreciate the worth of diamonds, so with one who does not appreciate the goodness of God; to him jewels are baubles. And some people seem to appreciate the apples on the tree but they fail to imagine the number of trees possible in those apples.

IN THANKSGIVING.

There is the sense of response. Rocks do not respond to sunshine and showers, with harvests. Dead faces do not respond to the kisses of their loving friends. But the "good ground" responds "thirty, sixty, and a hundred-fold" and a living babe's face responds in smiles that might have been borrowed from an angel's gladsome spirit. And this is just why thanksgiving will sing. It cannot keep from singing. The melody is there with its responsive spring and it must ascend. This, too, is the reason why a thankful heart will give. The effort is there, it pours forth from the soul and on its flood it hears the gifts of help or money, or the words of cheer and healing. The call of God's goodness like the call of a father to a lost child charges the atmosphere of every passing hour; and, too, the response has the element of startle in it as we cry, "O Lord I will praise thee."

But now when the soul's response has been purged and quickened by the Holy Spirit because God's will has become all our pleasure, who shall bring us words with which to describe the song of that soul. Then pain or release, storm or calm, plenty or poverty, life or death, protection or bereavement, persecution or favor all spell the same meaning—The Goodness of God. All prompt the same responding—"in everything give thanks." On the mountain-top you have a longer day, and with thanksgiving you have no real night or disaster.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

* * *

"You are where you are because Jesus knows He cannot trust you in a more responsible place.—*Sunday*."

The Symbolism of Scripture

BY THE REV. H. W. CONGDON.



THE Word of God is an organic unit, the author of which is the Holy Ghost, and Whose one great object is to make known the way of life. This unity extends not only to the doctrine taught, but also to the forms of language used. When words or symbols have once acquired a fixed and definite meaning in one part of the sacred Scriptures, they will bear the same meaning in all subsequent Scriptures, when used in relation to the same subject.

SYMBOLISM

In the study of the symbols of Scripture, do we especially need to keep in mind this law of interpretation. Unless we uniformly attach the same meaning to this sign language, all the symbolical Scriptures will be reduced to remediless confusion, and will become the sport of the imagination and fancy of each would-be interpreter. For example, Jesus says that the *candlesticks* are the *churches*, (Rev. 1:20); and hence we conclude that the candlestick of the sanctuary always represented the church or covenant people of God.

WHAT A SYMBOL IS.

It is well to obtain at the outset, a clear idea of what a symbol is. The following excellent and accurate definition is given in Edersheim's *Israel*, vol. 2, p. 123:—"A symbol indicates a present truth; as a *type*, it points forward, (a prophecy by deed,) to future spiritual realities; while at the same time, it already conveys to the worshipper the first-fruits, and the earnest of their final accomplishment in the fulness of time."

REAL OR MATERIAL SYMBOLS.

A symbol may be a thing, a material object like the tabernacle and its furniture; it may be an irrational creature like the sacrificed lamb; or, it may be a person like the high priest. All these taught present truth, directly, to the men who saw them "while the tabernacle was yet standing." That was their primary and all-important use,—to teach the people of that time their relations to God, to instruct them in the principles of the divine government, and especially to show them how sinful men may approach a holy God and come into His fellowship. And so fully was this object accomplished that the Psalmist could say, "Thy way, O God, is in the Sanctuary." Ps. 77:13; see also, Ps. 63:2; 68:24; 73:17; 96:6. Now the very first question which the student and interpreter should ask, should be this,—What truth did this symbolism teach to those who first saw it? What it directly taught them, it teaches now to us, and will teach to all men forever; because God's truth, and the principles of God's government never change, but are exactly the same in their relation to all men, in all ages of the world. For example, sin is treason against God's government and demands the death of the sinner; yet the sinner dies, not so much under the direct stroke of divine wrath, as by the natural and necessary consequence of his own sin,—*felo de se*, a moral suicide. See all this demonstrated at the altar of Jehovah, where the lamb, representing the sinner and bearing his guilt, *dies*, yet not by the hand of the minister of God, but by the hand of the sinner himself. Before any question of typology or prophetic meaning is raised, this primary and immediate significance should be grasped and settled, as containing in itself the germ and principle of every succeeding development.

But the same persons and things became *types* when they foreshadowed other and greater realities yet to come. They were then truly prophetic, intimating that the truths at that time more or less imperfectly taught, would be more largely unfolded and receive their complete fulfilment in other persons and things to be revealed at some future day. Yet these later revelations contain nothing which did not already exist in the earlier, in germ and principle, and both the early and the late teach the same truth, and are in complete harmony with each other. See Matt. 5:17, 18; Gal. 3:24; Col. 2:17; Heb. 5:12; Heb. 6:1; Heb. 9:9, 23, 24. For illustration we may take the text, "Behold the Lamb of God which taketh

away the sin of the world." We must understand that Jesus was a victim, provided by God, to be offered in sacrifice, in the place of sinners and to bear their guilt, but unlike the former sacrifices, His blood was to be available, not for one sinner only, but for all the world. Thus His death exhibits the same principles of divine justice and mercy, as were taught under the Mosaic ritual; and by studying those principles as demonstrated under that ritual, we shall doubtless be guided to a correct understanding of the principles involved in our Lord's sacrifice,—how it is that in Him, "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," (Eph. 1:7); and how His "Blood is shed for many for the remission of sins," (Matt. 26:28).

IDEALISTIC SYMBOLS.

The symbols thus far mentioned are all real, that is, actually existing in the world. But there are other symbols of Scripture that are entirely ideal. This is the case for the most part, with the visions of the prophets; the prophets saw, not the real things themselves, but the images of the things; what they immediately beheld had no substantial existence in the material world, but signified other things, other persons and other events corresponding with these ideals, in nature and characteristics, to come into existence at some future time. (For a fine discussion of this subject, see Lange on Rev., p. 145, by the American editor, Rev. E. R. Craven, D.D.)

The seventh chapter of Daniel affords a good illustration of this kind of symbolism. Nobody supposes that Daniel saw actual living "beasts," such as there described, except as images passing before his ecstatic vision. These shadowy animal forms signified monarchies that should afterward arise, each possessing a nature and attributes similar to those of its prototype in the vision.

The ideal temple of Ezekiel is another admirable example of ideal symbolism. No such temple existed in Ezekiel's day, and what he saw was only the shadow of a grander temple to be hereafter.

There is still another vision of Ezekiel which illustrates in a very striking way this ideal symbolism of the Scripture—his vision of the destruction of Jerusalem, Ez. 9:1; 10:7. The whole appears very vivid and real. The prophet first heard a voice commanding "them that have charge over the city to draw near, even every man with his destroying weapon in his hand." Then the actors appear, six in number, coming by the north gate, and every man with his destroying weapon in his hand. Among them was one man clothed in linen, with a writer's ink-horn by his side, evidently a priest and scribe; this man was now commanded to go through the city "and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (Compare Rev. 7:3; 14:1; 22:4.) This was done to save those who had not apostatized from Jehovah, from being involved in the judgment to follow (v. 6.) Directly after this sealing process, the slayers were commanded to go through the entire city and destroy all its inhabitants on account of their sins; afterwards to destroy the city, which they accordingly destroyed by fire. This final act of judgment was accomplished by the man clothed in linen, who took living coals from between the cherubim and scattered them over Jerusalem. (Chap. 10:2, 7.)

Now, though this is exceedingly realistic, yet we know that it is not the record of any historical transaction seen by the prophet. The book of Jeremiah (as well as other historical documents) give us full particulars of the capture and destruction of Jerusalem; it was Nebuchadnezzar and his soldiers who took the city, slaughtered its inhabitants and burned it with fire. The prophet did not see these judgments themselves; what he did see was certain apparent persons and things which signified the real things which took place some time afterward. The people were to fall into the hand of strangers, by whose hand many were to perish, (chap. 11:8, 9); and by whom still others were to be "removed far off among the nations," (11:16). The fulfilment is recorded in Ezekiel 33:21.

As the sealing process described in Ezekiel's vision, has a perfect counterpart in John's vision of the sealing of the 144,000 (Rev. 7,) it may be well to notice that this, like the rest of the vision, was wholly ideal. It was not an outward mark mechanically impressed upon the forehead, but an inward character, expressing itself outwardly in life and conduct, that distinguished the true servants of

Jehovah. This character as clearly manifested them to be the true people of God, as would a visible brand impressed upon the person. Such persons "sighed and cried for all the abominations" about them, (9:4); and at the time of the final overthrow of the city, they doubtless heeded the word of the Lord by Jeremiah, and by falling away to the Chaldeans, "saved themselves alive." As it was by the agency of the man clothed in linen,—the teaching priest, that this mark was set upon God's people, it doubtless signifies that this character was impressed upon them by their giving heed to instruction in "the law of the Lord," (Ps. 19:7-9); though possibly the man clothed in linen, may more strictly symbolize Jeremiah himself. (See Jer. 1:1-3.)

The study of this symbolism in the Old Testament, is very important to a correct understanding of that of the New, particularly of the Revelation of St. John. The visions of the Revelation are all ideal, and follow the laws of ideal symbolism; and nearly all of them have a distinct precedent in the Old Testament. If then, instead of indulging a wild fancy, or arbitrarily forcing a meaning upon the symbols of the Revelation, the student will study, carefully and critically, this same symbolism in "the Law and the prophets," he will lay the foundation of a trustworthy and thoroughly Scriptural interpretation of this last and most difficult book of the Bible.

Not Understood

BY THE REV. SANDUSKY CURTIS.



T is a solemn and lamentable fact that many individuals go broken-hearted to a premature grave because they are not understood by those with whom they come in contact daily. Far too numerous are cases of unfortunate persons who are not understood and their light of joy thereby snuffed out. Even as the violet differs from the rose so do men differ from each other. Human Nature is varied and Humanity feels the effect thereof.

In the crumbling ruins of a despised, loathsome, vulgar vagabound that we sometimes see, there may be hidden a heart of gold, which is breaking for lack of sympathy and which is aching to be understood. Possibly if we were to trace the history of the now repulsive being, we would find that throughout his life he had been misunderstood. Maybe he served a long term in prison for a crime, of which he was innocent, or was disgraced by an act the fearfulness of which he was ignorant. Perhaps his parents never failed to blame him for things his brothers or sisters did, or it is barely possible that his temper was never curbed when to have done so would have been easy.

Gaze not with contempt but with pity upon the wrecks of the great storm of life you encounter, even as the dear Son of God did upon a sin-wrecked world and died that it might have new life and hope. Behind prison walls are many men and women whose parents did not teach them the difference between right and wrong, thereby ruining their lives. A plant grows in accordance with its surroundings and the same is true of an individual; the poorer the light, the drier the soil, the weaker the plant will be, and the fouler the atmosphere, and more sinful its parents, the worse a child will be.

A great many people are hard to understand. They are possessed of peculiar traits of character which are not easily fathomed. Some persons have the unfortunate failing of saying what they really do not mean.

Not understood! If time were a sure healer, then the sufferings of the poor, miserable persons, who have been misunderstood would have the balm they crave—but to the anguish-torn souls who have been buffeted by relentless foes without and discouraged by doubts within—time but adds to their overwhelming measure of woe and even the grave looms ahead as a place of rest and sweet relief.

If people were only more thoughtful and spoke less hastily, what a multitude of sadness would be prevented! If we had to live the other man's life, we would understand, for what to him is a fatal temptation would not be to us a snare. If we could see life through eyes of love and consideration we would obtain a far more wonderful view of others and we would not be as liable to harshly misjudge a fellow traveller, who may be sick for a little bit of love.

Speak not evil without just cause, for many a fair name has been fouled by the wicked, sharp tongue of a person who did not understand.

Remember that the wages of being misunderstood are death to every pleasure that earth affords.

Out in bleak and barren graveyards are countless persons who would have died content if the terrible stain upon their names and those of their families could but have been erased, but they were not understood.

It is not strange that men and women die misunderstood when we consider that the most sublimely noble character of all times suffered a cruel death at the hands of an atrocious mob who did not understand or care to. Jesus of Nazareth, He whose limitless compassions, boundless love, exhaustless patience and matchless life, knows no equal, was sadly misunderstood by the people He came to redeem.

How, then, may men understand each other when God they fail to?

There is one who understands the natural weakness of man and the numerous pitfalls that are in the way of every dweller upon earth. It is He whose all-powerful, animating voice wrought the creation of the world—the God of the Universe. He has revealed to us in Holy Scriptures that in order to understand those about us, we must draw nearer Him. We must drink deep of the well of salvation before we can understand our fellow man.

Many of the sad tragedies of life would never have happened if persons had thought before they spoke or acted. No sword thrusts cut as deep as harshly spoken words. Wounds of steel heal in time but few of the heart ever are healed and forgotten.

Be ever on the alert some sorrow-stricken soul to cheer who in their pitiful condition are mute testimony to the unheeding ears and non-seeing eyes of individuals who failed to understand them. In the understanding of others you will be likewise understood of God and will inherit an eternal home in the realms of glory which is the reward of all who love and serve the Lord.

Scripture read at a Service Installing a Pastor



At the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us, and we beheld his glory." John i. 1, 14.

This glory is that of the Incarnate Word. In the last half of Psalm xix, God's glory is seen in the Written Word.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them is great reward." Ps. xix. 7-14.

"Forever, O Lord, thy Word is settled in heaven" (Ps. 119:89). "For thou hast magnified thy Word above all thy name" (Ps. 138:2).

"Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i:21). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction; for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17).

"And the people gathered themselves together as one man into the street before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses; and he brought the law before the congregation, both men and women, and all that could hear with understanding; . . . and the ears of all the people were attentive unto the book of the law. . . . And Ezra blessed the Lord, the great God, and all the people answered, Amen, amen, with the lifting up of their hands. . . . Also Jeshua, and Bani, and Sherebiah," and ten others, "and the Levites, caused the people to understand the law. . . . So they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." Neh. viii. 1-8.

"Let every one be swift to hear, . . . and receive with meekness the engrafted word, which is able to save your souls" (Jas. i. 19, 21), "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever" (1 Pet. i. 23).

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables. But watch thou in all things, . . . make full proof of thy ministry." 2 Tim. iv. 2-5.

"Take heed unto thyself, and unto the doctrine, . . . for in doing this thou shalt save both thyself and them that hear thee." 1 Tim. iv. 16.

"These things teach and exhort." 1 Tim. vi. 2.

A Damaging Defense

President Beebe, of the Iliff School of Theology, at Denver, writing in the *Central Christian Advocate*, discusses the action of Denver Presbytery warning the Presbyterian young people against the institution. His article will hardly satisfy Denver Presbyterians that Iliff is a safe school or that he has the information or manner which one naturally expects in the head of such an institution. He says that the report of the Committee of the Presbytery, "according to its own statement, is based upon objectionable statements which they claim to have found in the text and reference books used in the school. But in no instance is the title of a book mentioned, to say nothing of indicating page and paragraph where the offending statement is to be found.

After sharp discussion in the papers and in numerous Conferences, of books which discredit the Scriptures, and with the line drawn as closely as it is between evangelical theology and liberalism, it is surprising that a man at the head of a theological institution should have any difficulty in understanding the action of the presbytery and identifying the objectionable books. It should not be necessary to go over a catalogue of destructive books and pick out and discuss every agnostic or infidel sentence.

The defence concludes with some caustic reflections on the Committee of Presbytery. He says that "in order to bring out the kind of report it was appointed to make, this committee found it necessary to decline to do anything that would help it discover the real facts." Also that "its work is characterized all the way through by unpardonable inconsistency and reprehensible lack of candor," and that "its record of the discovery of heresy at Iliff is to be taken just as seriously as Dr. Cook's record of his discovery of the North Pole."

We have read of a certain witness in court whose testimony cast additional doubt on the side he was supposed to favor. It is a good deal so with Dr. Beebe's article. It leaves the impression that he either does not know what unevangelical books are used, or that he favors the unevangelical side.

He would find more favor with fairminded readers if, instead of reflections on the fairness of Presbytery or its committee, he would answer the criticisms of his own Methodist papers. *The Eastern Methodist* notices his statement and says: "While we know but little about the merits of this controversy, we do know that anti-Biblical and un-Methodistic things are taught at Iliff and such things are rank heresy.

The *Christian Advocate*, commenting some weeks ago upon Iliff and other schools, said: "A theological school which fails to intensify the spiritual life of the student and to tighten his grip upon the fundamentals of Bible truth should forthwith go out of business," and that "if Methodist colleges are not centers of evangelistic efficiency we have no call to be in the college business."—*Herald and Presbyter*.

* * *

The size of a church is not necessarily an index to its spiritual life and power. A corpse is often much larger than the live body.—*Western Recorder*.

Predestination--Free Will

An attempted Adjustment and a Reminiscence

BY WILLIAM H. BATES, D.D.



THE question of God's sovereignty in predestination and man's free agency in action has been, if possible even more than that of the origin of sin, the question of the ages. It presents a difficulty that all thoughtful persons—men, women, and even children—have struggled with, almost always with distraction, and very, very seldom with anything of satisfaction. The attempt is here made to bring something of satisfaction into a consideration of this perplexing question.

THE STATE OF THE QUESTION.

Let it be understood at the outset that this difficulty does not belong to the realm of religion only. Sir William Hamilton has on the title page of one of his works, this: "No difficulty emerges in theology that has not previously emerged in philosophy." So this is not a question exclusively between Calvinists and Arminians—Calvinists who take their standpoint with God's sovereignty and Arminians whose standpoint is that of man's free agency; not a question as between Presbyterians and Methodists, but it belongs to any and every form of theistic thought, whether in religion or philosophy.

First of all, there are two truths that must be recognized and allowed without any equivocation or abatement. The first is the truth of—

GOD'S SOVEREIGNTY.

This truth necessarily belongs to the very idea of an infinite, omniscient God. If he is God, he must foreknow whatsoever is coming to pass, otherwise he cannot be omniscient and so cannot be God. But he cannot foreknow an event without it is certain. And how can it be certain unless he provide for its certainty? He must fore-order—foreordain—that it come to pass. All this belongs to the very idea of God. We cannot rationally deny or doubt it if we would.

It must be admitted that the logical conclusion of God's sovereignty standing alone by itself, is fatalism,—absolute fatalism. But we are not yet ready for a conclusion, for God's sovereignty does not stand alone by itself. There are other material facts to be introduced into our premises before a conclusion can be reached; and the presence or absence of material facts will make all the difference between truth and error. There is a second truth, which is that of—

MAN'S FREE AGENCY.

The testimony of every person's consciousness is that he is free. He knows he is free. That is something which he cannot deny or doubt. Moreover, God everywhere treats him as free, for otherwise God could not hold him responsible. And a sense of responsibility is innate.

These two truths of sovereignty and free agency are in fine juxtaposition in Acts ii. 23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." "Foreknowledge . . . determine counsel . . . delivered"—that is sovereignty; "wicked hands,"—that is free agency, for they could not have been "wicked" unless free.

We have, then, these two facts of sovereignty and free agency, neither of which can we rightfully deny or doubt. We must allow them to be both true. If true, then they are harmonious, for truths cannot contradict each other!

It is said that at a New England meeting of an ecclesiastical counsel for ordaining a youthful minister, an examiner asked him: "How do you reconcile the decree of God with the free agency of man?" The candidate replied: "I have never attempted to reconcile them, because they never were at variance."

ADJUSTMENT.

That there is an apparent contradiction between the two facts of God's sovereignty in predestination and man's free agency in action, and that there has been an age-long desire for their reconciliation, is unquestionable. But if they are

truths, as it has plainly been made to appear that they are, there can be no contradiction; so what is there to reconcile, pray tell? Since, therefore, there can be no misadjustment between these truths themselves, all that is needful, then, is to adjust ourselves to them. Perhaps the following incident may be helpful to that end.

On my father's farm in Northern New York, we had a hard-working but ignorant Dutchman for a tenant. One vacation, when I was home from college, I was telling him about the daily revolution of the earth on its axis. He thought I was guying him. "No, no," said honest John, "you can't stuff yer college larnin' down *me*. Here we are, our feet down and our heads up; now when we turn around onto the other side, we'd have our feet up and our heads down, and it's common sense that we'd fall off. But we don't, and here we are, this side up all the time. Say, you; quit yer foolin'."

You laugh at this poor man's ignorance; but why not laugh at our own ignorance? The antipodal, foot-to-foot facts that seemed so contradictory to him, are perfectly harmonious to us, because we understand the law that reconciles them,—the law of gravitation that binds bodies to the earth. So, we have the antipodal, seemingly contradictory, facts of sovereignty and free agency, which, as we have seen, are perfectly harmonious because true; only we, in our ignorance, do not now understand the law which makes the harmony appear. That there is such a law we cannot doubt. Maybe we shall understand it hereafter, when "in thy light we shall see light" (Ps. xxxvi. 9). Our adjustment, then, is simply to rest content in an ignorance which in God's good time, may give place to complete knowledge. Meanwhile we shall have satisfaction without distraction.

A REMINISCENCE.

A theological student went out to supply a pulpit a Sunday. Returning and taking a train on another road, at Syracuse, N. Y., he passed through several cars and found every seat fully occupied until in the rear coach he came to a seat that had only one occupant,—a fine looking, elderly man of Goliath length and breadth of stature. The student of slight build, ventured, permission being given, to squeeze into the narrow space.

The giant was genial, and, kindly questioning the young man as a father might, learned that he had preached the day before at M—. "Why!" said the big man, "that is where I began my ministry as a circuit rider"—the date is not here given lest there be imparted too much a savor of ancient history—"years ago." A pleasant conversation followed as to the place, its personnel, surroundings and circumstances.

Further kindly interest elicited that the young man was a Presbyterian, and returning to his seminary. Those were much more polemic days than now, in these new era, interchurch-world-movement, get-together times. Instantly a militant not to say belligerent, spirit seemed to suffuse the atmosphere, very like that which probably pervaded the vale of Ephes-dammim when he of the "spear like a weaver's beam" went forth to annihilate the stripling who had only a sling and "five smooth stones out of the brook." (Were those five smooth stones emblematic of the five points of Calvinism?) "And when the Philistine looked about, and saw David, he disdained him, for he was but a youth, and ruddy, and of a fair countenance." The big warrior, turning upon his little seat-mate and quoting from the Westminster Confession of Faith, Chap. III., Sec. 1, said, in an easy-victory tone and with a somewhat overbearing mien, "Do you believe that 'God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass'? That is the baldest fatalism."

The young man replied: "Yes, sir, I believe it, for it is good theology and good philosophy; but why don't you quote the rest of the section?"

"There isn't any rest to it," he replied. "But there is," said the student, and he let it fly: "Yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established? There is free agency."

"Huh! Those two don't go together," he replied. "You can't believe both, for foreordination and free will are flatly contradictory terms."

Said the student: "But they do go together, and we believe both. The contradiction is only in appearance, not in reality." And the youngster, neither humiliated nor humbled, though possibly a little irritated, added: "Don't you think we ought to be allowed the privilege of stating our own belief, and not have a mutilation of it denying what we do believe, crammed down our throats?"

The large traveling companion was a man who is held in deservedly very high honor in the Methodist Episcopal Church.—Bishop Jesse T. Peck, who was born 109 years ago, and died in 1883. His many great and good works, one of which was as a founder of Syracuse University, do follow him. He probably now knows how to reconcile, or at least adjust predestination and free will.

Some Questions about Tithing Answered

BY THE REV. A. N. FISHER.



WHAT do you understand by a tithe; a tenth of what?" A tenth of income, wages, investments; or from industrial pursuits minus necessary operating expenses. Minus living expenses? No. Minus support of dependent relatives? No.

"Is there any distinction between tithing and systematic giving? Yes. A man may be systematic in giving any fraction of his income. Moreover many writers emphasize a distinction between giving and paying. Strictly speaking, we do not give the tithe. It is not ours to give. We pay it as belonging to God.

"Name some practical difficulties in the way of tithing." We know of none worthy of mention. Bunyan's Pilgrim saw lions in the way; but he was admonished: "Keep in the midst of the path and no hurt shall come unto thee." This provision holds concerning all highways cast up by the Lord.

"Should people tithe when in debt?" The intelligent tithe-payer regards himself as always in debt. Whatever his fiscal relations with his fellow men, he is always in debt to God, the owner of all with which he is entrusted, and who has therefore a first claim on his profits. It is a manifest injustice to use God's tenth in squaring accounts with human creditors.

"Under what conditions would you consider tithing too much or too little?" Let us divide the question. "Too much?" It is not easy to designate the precise degree of destitution that will deprive its victim of the privilege and benefit of tithe-paying. Except to say that where there is no income there is no levy. Nor need we give ourselves concern in the premises. The extremely poor are God's poor, and we cannot think of Him as being exacting with them. On the other hand, a good way to realize improved conditions is to trust in God and observe all His commands.

"Too little?" Here our task is easier. Proportionate giving is plainly taught in the Scriptures. "As God hath prospered him" answers the question. Anyone whom God has favored with ability to give after his tithe has been paid is expected to honor the Lord with his substance by free-will offering proportioned to his prosperity and his just obligations.

"Do you consider tithing a wise policy?" From the point of view of one who regards the tithe a divine institution this is a strange question. We find in Revelation a time law and a money law directing us to set aside one-seventh of the time God affords us and one-tenth of the money, for sacred uses. Is it competent for me to raise the question of "Policy" as to the wisdom of such requirements? God does not consult me in setting forth what is best for human welfare.

"Is the old Jewish law of the tithes sanctioned by the New Testament?" Of the tithes, no; of the tithe, yes. There were Levitical tithes that were ceremonial and ritual, just as there were Sabbaths of the same order. These fared the fate of all ceremonialism. But the tithe that is pronounced "Holy Unto the Lord" is not distinctively Jewish as the Holy Sabbath is not. No man ever had any right to the tithe in any age of the world. Like prayer, tithe-paying was practiced by the patriarchs long before the formation of the Hebrew Church, and, like prayer, it received distinct commendation from the lips of our Lord. That he who said,

referring to tithe-paying, "This ought ye to have done," himself practiced the tithe, there is strong reason to believe. Leviticus calls new machinery into existence, but it affirms the old principle of the tithe as belonging to God. The New Testament modifies the machinery, but it does not abrogate the principle, it rather affirms it. It is time that the church has done with the unfounded notion that the tithe was a Judaistic practice that Christianity outlaws.

"Is tithing easier for the well-to-do or the poor?" It is not "easy" for anybody who lacks in the love for Jesus Christ and in zeal for His cause; but to the devout, whether rich or poor, it is a delight. We pity the man who feels it a duty to tithe, but who knows nothing of the joy of the Lord. If he is poor he will shrink from reducing a meager fund; if he is affluent he will deplore a heavy draft upon resources which to him somehow never seem abundant. But the Christian who pays the tithe as an act of worship finds in the practice a sense of fellowship with the Lord of heaven and earth that renders him oblivious of sacrifice in its attainment. Indeed, he makes no sacrifice, but rejoices in an obedience that is better, and that crowns with the benediction of the divine approval. To the pious, whether indigent or affluent, the holy Sabbath and the holy tithe are privileges of which neither will be willingly denied.

The tithe is no experiment, as some of these questions seem to imply. In all lands Christian believers of every name have demonstrated it a present-day method of financing the kingdom that is practicable, equitable and efficient. Nor is it merely a superior financial system, pleasing to God and profitable to the church. Its spiritual results commend it as a divine institution. Next to prayer itself it is the surest means of keeping alive a sense of dependence on God. It is a form of Thanksgiving that affords the best possible experience of heart gratitude. It meets the conditions of a great promise and insures abode beneath the open windows of heaven.

China taking up the Gauntlet for the Bible

BY THE REV. HUGH W. WHITE, YENCHENG, CHINA



WO powerful currents are working among the missionaries,—Union and Loyalty. The mission field knocks out provincialism and draws men together in the common cause. But many missionaries have for years been distressed to see men teaching the Chinese to distrust the Bible. The Chinese Christians do not welcome such teachings. They were, most of them, converted under the pioneer missionaries, who came and suffered hardships because they believed men were lost sinners. Now the Chinese are being told that they are not such great sinners after all; that they do not need a Saviour to die for them; that Jesus is better than Buddha and can help them reform their lives; but that some things are to be left out of the Bible; that Jesus was not born of a virgin and did not really rise from the dead; that real scholarship (*hic*) can choose for itself how much of the Bible to believe. A Bible teacher, in a mission university, in China, classifies the miracles for his pupils into three classes: those which are to be believed, those which may be possible, and those which cannot be believed. Missionaries generally are loyal to the Bible, but a smaller radical element are trying to dominate things. Their method is to drug the missionaries with the union opiate—it does not matter what you believe, just get together. While others sleep, they place their men in position of influence and silently discredit the Bible.

But suddenly something has "broken loose." The Bible lovers have waked up. Union and loyalty are working together. A beautiful spirit of unity is manifested. Men forget they are Presbyterians, Congregationalists, Methodists, Baptists—they are just Christians enthused with a common aim—to stand for the whole Bible, for salvation by faith in the Redeemer.

Two things waked them up. For some years the China Continuation Committee, the "legatee" of the Edinburg Conference, has been working for the coördination and unification of mission work. They have hitherto not exercised authority, but now issue a call for a General Convention, in May, 1921, to organize

a body with power to act. The leading men in this committee are radical as to the Bible. When they get authority over mission work, where will the Bible be?

Just at this juncture, in the summer of 1920, conferences were held at the summer resorts of China, led by Dr. W. H. Griffiths-Thomas, and Mr. C. G. Trumbull, of the *Sunday School Times*. At Kuling Dr. Thomas spoke so clearly and boldly for the Bible that the radicals, especially the leading men of the Continuation Committee, antagonized him. The evangelicals threw themselves behind Dr. Thomas. It resulted in an organization, *The Bible Union of China*. Most enthusiastic meetings were held. Some two hundred missionaries immediately signed up and as people in the other resorts and in the stations are hearing of it, names are being sent in by the hundreds.

Officers were elected and committees appointed as follows: (1) To promote prayer that God will direct the movement, arouse the church to the importance of holding the fundamentals, and inspire men to preach the simple Gospel. (2) To promote *Study of the Bible*. (3) To prepare *Literature*, apologetic and vital to the issue. (4) On *Personnel*—to get evangelical men on the field and especially in the educational institutions. (5) To work in the *Educational Institutions* by deputations and lectureships. (6) To maintain sound teaching in the *Theological Seminaries*. (7) To secure Representation by the evangelicals on union movements and especially in the General Convention of May, 1921. (8) To promote *Evangelism*, deepen the devotional and missionary spirit.

These committees are live ones. They are meeting and planning and working. The financial question is something of a puzzle. It will be necessary to have stenographic work, and if things develop as we hope, some day we shall need an office in Shanghai with salaried men. But the missionaries are going forward in faith. At one meeting a handful of them guaranteed a thousand dollars to start on. They believe God started the movement and will support it.

The radicals are up in arms. The Union is being misrepresented and abused. But it is going forward and bids fair to become a world-wide movement.

* * *

POSTHUMOUS INFLUENCE

Often there comes from the pastor laid in the grave, a more persuasive and melting eloquence than there came from the pastor standing in the pulpit. Deep often is the appeal that comes from the grave, and spirit-stirring and touching the discourse which "he being dead yet speaketh." His example lingers behind him; the *imperishable* of his nature walks among his flock, visiting their homes, comforting the mourner, warning the careless, and teaching the ignorant, and continues to stand in the pulpit which the living man occupied, and to "reason of righteousness, and temperance and judgment.—John Cumming, D.D.

* * *

The world's religious membership, as quoted from *The Freedom of India*, is Christians, 564,510,000; Confucianists and Taoists, 300,825,000; Mohammedans, 221,825,000; Hindus, 210,540,000; Animists, 158,270,000; Buddhists, 138,031,000; Shintoists, 25,000,000; Jews, 12,205,000. In Europe there are 374,760,000 Christians, and 14,050,175 members of other faiths. In Asia, 28,700,000 Christians, and 863,500,000 of other faiths. In Africa there are 9,050,000 Christians and 149,871,000 of other faiths. In North America there are 102,700,000 Christians, and 10,235,000 of other faiths. In South America, 36,600,000 Christians and 1,400,000 of other faiths. In Oceania, 12,700,000 Christians and 42,925,000 of other faiths. The total population of Europe is 388,810,175, and that of Asia 872,522,000.

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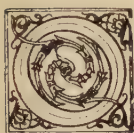
A world without a Sabbath would be like a man without a smile, a summer without flowers, a homestead without a garden. It is the most joyous day of the whole week.—H. W. Beecher.

The Sanctuary

How to get Rich

BY BISHOP H. C. MORRISON, D.D.

He that overcometh shall inherit all things.—Rev. 21:7.



NE of old said, "To beg I am ashamed." A sense of shame attaches to the very person of a beggar. It is sad to see royalty in rags. Yet such is the spiritual condition of our race. The soul, in a state of nature, is in beggarhood. The unconverted millions are driven by a hunger more maddening than any physical hunger, to beg at the doors of condition, wealth, distinction, fashion and worldly pleasure, for a crumb to satisfy the craving of the immortal nature.

Like the multitudes shouting, "Great is Diana of the Ephesians!" men and women go by multitudes to the sporting grounds to get down and worship at the heels of a horse. The race horses in this city (Louisville, Ky.) have had larger attendance, more devotion and larger sacrifice of time and money, with more enthusiasm and lusty shouting to their praise, than the Son of God will receive in this city in the next twelve months.

THE SOUL'S MISTAKE

Seeking happiness and rest in the outward things of the world. The spirit walking through dry places seeking rest and finding none. The world will feed the body; but it has no soul food. A dry place, a desert without an oasis or so much as a living palm.

Sin did not only turn man out of Eden, but it has turned him out of himself; driven him out of his own rightful territory and made him, as Cain, a spiritual wanderer and a vagabond upon the earth: begging at the doors of a hollow, heartless and unsatisfactory world.

The resources of the soul are within. "The kingdom of God is within you." The soil for the soul's support is within itself. God never made it to go out begging; but to dress its own garden, and cultivate its own imperishable powers.

It is not even allowed to rent land from without to cultivate on the shares. It can have no such partnership with the world. Those who have tried it know that when they have paid the rent they have nothing left. This is making slaves of multitudes in the church today. Neglecting God's kingdom within themselves, and renting land from the world without. Destined, like every renter, to labor for a lifetime and die at last in hopeless spiritual poverty. As the proud eagle disdains to feed upon anything which it has not slain, the soul should be free from dependence upon what it has not grown from within itself under the rain and sunshine of God's grace and the light of His Spirit.

THE NEGLECTED ALTAR

The Psalmist sang of God's altars in their captivity. "The sparrow hath found an house, and the swallow a nest for herself, where she may rear her young; even thine altars, oh, Lord of hosts, my king and my God." What desolation and decay! The very birds, clean and unclean, building their nests and leisurely rearing their young in the corners and crevices of their forsaken altars.

The heart is God's altar. But when the soul comes into captivity to the world and sin, then the heart's altar falls into decay. Many the heart that becomes so enamored of the world and its business and pleasures, as to forget the hours of prayer and sacrifice. The very sparrows, if they could build in our hearts, would find ample time to rear their young before being disturbed by the fires of our sacrifices.

The heart's altar, in its neglected state, not only becomes the habitat of birds, but the burrough of serpents and unclean things which breed spiritual

death. Your only hope in the captivity of sin is to turn from outward things and look in upon your long neglected heart altar. Then cry to God that He may cast out the serpents, cleanse the uncleanness and bring you back and put you in possession of yourself.

GET INTO PARTNERSHIP WITH GOD

Let Him break up the great deep of your moral being, and tear up and tear out every root of bitterness. Then receive into this God-prepared ground the Gospel seed. Keep the surface of the heart turned directly to the "sun of righteousness;" and rest assured the seed will germinate and graces will grow; and soon in place of beggarhood you will find yourself possessed of "unsearchable riches," grown up within your own soul. Then in place of running to the world to beg, you will have "plenty and to spare." In place of asking drink at the hands of the world, there will be "within you a well of living water springing up into everlasting life."

When the man comes to himself, in this sense, he comes into harmony with God and with all that is Godlike. The heart is the keynote to universal harmony. We harmonize from within outward, and not from without inward. You cannot bring a man to God by settling his difficulties with his neighbor; but bring him to God and let him get a "new heart," and he will settle with his neighbor himself. How enviable is that soul who has turned from the world and is shut in with God and the world shut out. In harmony with itself, its fellowmen and every element in the universe. With sunshine or shadow; with thundering tempest or whispering breeze; heart beating to heart, will responding to will; spirit answering to spirit, *one with God*. That soul is no longer a complaining atom, but an expanding immortality. And by this living oneness it becomes a part of that harmony that thrills to the fingers' end of the universe. This is the "fulness of life."

He who was poorer than the birds and the foxes said, "I have meat to eat that ye know not of." When we begin to partake of His nature we begin to live, in some sense, as He lived; and just at this point we begin to "overcome." We become independent of the world. Like the disciple entreating the Master to eat, the world may place its bread before us; but we eat not, because we have Christ within, who is the "living bread."

MARK THIS SIGN

You may know a partaker of the divine nature by the sources from which he feeds. He who is fed from above is never hungry for the world's fare. Feasting at the King's table, he is not found begging food of a lower kind. And when one is seen trying to "fill himself with the world's husks" you may know, at once that he is not of God.

The divine nature is also above alarms. Clouds may gather, thunders roll, lightnings flash and destruction revel; but all is under the feet of him who is walking with God. Like Noah when "God shut him in," he rises above the floods and is a stranger to alarms. "Perfect love casteth out fear."

LOVE TAKETH POSSESSION OF ALL THINGS

It is a law of our nature that whatever we love ministers to our enjoyment. Then when we come to the divine measure, loving God, our fellowmen and even our enemies; then by this great divine law we take possession of all things. We come to universal ownership. It is then that we "overcome and inherit all things." And who will dispute our ownership? Who is not willing to be loved?

Poverty may dwell next door to wealth, and by this love-law the poor man takes possession of all his rich neighbor has. He enjoys the beauty of his grounds, the splendor of his palace and the fragrance of his flowers, while the rich man pays the tax.

We enjoy what we love. Nothing more, nothing less. I increase my love. Ask me what a man owns? I answer, he owns what he loves. Let us cultivate the kingdom of God which is within. Lengthen the cords and set out the stakes, spread the canvas, until your love shall cover and conquer all things. Until all

things shall serve you, and you shall know what the Apostle meant when he wrote, "All things are yours." Then shall you know, by the blessed experience, what these words means. "He that overcometh shall inherit all things."—*Florida Christian Advocate*.

All One in Christ Jesus

BY THE LATE JAY BENSON HAMILTON, D.D.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—Gal. 3:28.



HERE is one thought of the many here I desire you to consider—the word "Neither!"

1. *Neither Jew nor Greek.* The Jew divided the whole world into two classes: Jews and Gentiles. Gentiles in ordinary speech meant others. Men were Jews or others.

Paul abolished race lines by saying there are no others. No people alone is God's; all peoples are His.

2. *Neither bond nor free.* The world was divided into two classes: masters and servants! Kings and subjects, or what not, might be their titles; one class was ruler, the other was ruled.

Paul abolished social lines by declaring there were no bondmen nor freemen.

3. *Neither male nor female.*

Paul abolished the sex line by declaring there was no man or woman in the Kingdom.

The Apostle was striving to abolish all lines, distinctions, separations, and teach the equality of man in the eyes of God.

a. No preference for a race or people. The Jew began by claiming to be the best of all by monopolizing the term God's chosen. This gave them special rights, privileges, honors, care and protection. From the beginning, until now, they have walked the earth as Lords of High Degree. "Me first!" Might well be inscribed as their motto on every banner borne by one of the race in every age or every land. They have not yet lost the habit. They demand the best and without waiting for permission boldly seize it as of right. God for a time and for a purpose chose to use this people, but when He commanded the world to yield its allegiance to Him, He gave His name to all who obeyed and served Him.

b. Social privileges. Master and servant gave place to Brother as the type of God's chosen ones. The world had kings and subjects; masters and servants; employer and employee; rich and poor; as a matter of course social rank entitled the higher class to greater honor, privilege and favor. Brotherhood supplanted all this and all classes were equals before God.

c. Physical distinctions. Savage and civilized; ignorant and wise; degraded, imbruted and Christianized. All these disappeared and humanity reached one level as water does when not in motion.

The most common answer to this is that it is impossible. No standard for all men can be devised that will be practicable or fair.

Paul explains how and tells why. He tells how the work of the law is written in the heart and conscience bears witness accusing or excusing, and by nature men are a law unto themselves. Rom. 2:14, 15. It did not require Divine Revelation to discover that.

Sophocles centuries before Christ spoke of "the unwritten and indelible laws of the gods in the hearts of men;" Euripides about the same period said: "What disease is killing you? Conscience. I am conscious that I have done evil." Plutarch a century before Christ said: "A law which is not outwardly written in books but implanted in the heart of man."

When Jesus sought to give all men the complete law in a few words he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.'" Matt. 22:37-39.

Where do you suppose He got it? From Moses, in Deuteronomy and Leviticus. How simple and easy after all it is. All law and all religion contained in two

words: God and man. Three letters each. Each is so clear, plain and simple no use to describe them. "In the beginning, GOD!" The first four words of the Bible tells all we need to know to answer who, what, is God?

An unlettered Arab of the desert was rebuked for worshipping God. He was told "There is no God." He smiled as he replied: "A camel passed my tent last night, I saw its track. That is the track of a God!" As he pointed to the sun blazing in the heavens.

What the name may be, and it matters little, no sane man ever lived who had not a God and knew his relation to Him.

When men are told they are brothers, Man has its definition. Brother! No sane man ever lived who did not know his duty to his Brother.

Jesus did not need to tell what a man would do who loved his neighbor as Himself; "*He would do as he would be done by.*" We have now reached New York and America in the twentieth Christian Century and find that we have not advanced a hair beyond Moses.

This city has every religion worth the name and some not worth it. Every word added to the two Commandments given by Jesus only adds trouble and confusion. If Hebrews, Catholics, Protestants and Pagans were to adopt the two Commandments as their creed and live by them, sin would be abolished, Satan would be conquered, Earth would be ready for the coronation of her Lord and King.

Mercy and Obligation

BY J. H. JOWETT, D.D.

I forgave thee all that debt; oughtest thou not therefore to have had compassion on thy fellow-servant, as I had compassion on thee?—Matt. 18:32, 33. •



ERE is a man who had received a great mercy, and while he is rejoicing in his own freedom he goes forth to oppress his fellow man. He is false to his own experience. He is a traitor to his own deliverer. He utterly fails to read the significance of his own life.

It was the hope and purpose of his master that, having been released from his own burden, he would hasten away to release his brother. The spacious joy of freedom ought to have made him an apostle of liberty. The sunny cheeriness of his own new day should make him a mountain herald of glad tidings to all who may be still in the gloom. He had become a child of privilege and he ought to be inspired with a sacred sense of obligation.

That is the broad and certain teaching of the Lord—we are to translate our mercies into obligations. We are to look into our favors and search for suggestions of our duties. We are to carefully count our blessings and then regard them all as the interpreters of our divine commissions. We are to do to others as the gracious Lord has done to us. There is an "ought" in every mercy. There is a duty in every bounty.

Well, that opens out one clear road of moral obligation. If we are to find our duties among our mercies it is necessary that we tread the somewhat forgotten road of divine providence.

We must rummage among our negligences. We must make an inventory of our favors. We must notice where a lamp was lit for us at a dark turning of the way. We must call to mind the sweet waters of the spring which we found by the foot of the hill. We must rehearse His dealings with ourselves, and when we have surveyed all the shining tokens of his grace we must re-read them in terms of obligation, and we must go forth in the same spirit of blessing to help and cheer our fellow men. "I gave . . . thou oughtest!"

This has always been one of the lofty distinctions of the saints. They have had consecrated memories, and they have come into God's presence in the multitude of his mercies.

But that is not all. Memory has been the inspiration of service. They have come before the Lord laden with the experience of his bounty, and this sense of grace has inspired the sacred desire for a corresponding ministry. "I will come into thy house in the multitude of thy mercies . . . What shall I render unto the Lord for all his mercies toward me?"

These are two complimentary acts in the healthy action of praise, the sense of God's mercy and a willingness to render it again in the service of his holy will.

The Star was on Time

The heavens declare the glory of God; and the firmament showeth His handiwork.—Psalm 19:1.



HOWING the accuracy with which time is marked by the heavenly bodies, S. C. Robinson, in *The Christian*, relates the following interesting experience: "Once as I entered the observatory at Harvard College, at close of day, a friend, who had led me there, asked if I might be shown the new instrument that had been just introduced. 'Yes; I think there may be time enough yet for him to see a star, if you will find one.' My companion 'found one' by looking in a worn book of astronomical tables lying on the desk, and replied quietly, 'There is one at 5:20,' so in a hurried instant the covering was stripped off from the great brass tube, and prone on his back, under the eyepiece, lay the enthusiastic professor. While my friend stood by, with what seemed like a tack hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness; we had *been waiting for the star*. One was the word 'there,' spoken by the professor; the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant, the same particle of the instant; they were positively instantaneous. But the man who spoke the word could not see the clock; he was looking at the star that came swimming along the instant; they were positively simultaneous. But the man who spoke the word struck the hammer stroke, could not see the star; he was looking at the second hand on the dial-plate. When the index in its simplicity of regular duty marked twenty minutes after five, there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as He bade it ages ago.

"Then I was invited to look in and see the world of light and beauty as it swept by the next fiber in the tube. But afterwards I went curiously to the book and found that it had been published ten years before, and that its calculations rake far away into the future, and that had been based on calculations 1000 years old. And God's fidelity to the covenant of nature, here now almost 3,000 years after David had made the nineteenth Psalm, had brought the glorious creature of the sky into the field of Harvard College's instrument just as the patient clock reached the second needed for the truth of the ancient prediction. Need I say that these two professors almost wondered—so used to such things were they—at the awe-struck devotion, the hushed reverence with which I left the room."—*Bible Readings for the Home Circle*.

The Ministry of the Angels

BY JAMES H. SNOWDEN, D.D.

The Angel of the Lord came upon them, and the glory of the Lord shone round about them.—Luke 2:9.

Around all the events of the birth and ministry of Christ there are the flutter and flash of angels, and this story would lose much of its music and charm if it were stripped of its angel ministration.

The Bible is full of angels. They appear to Zacharias, the mother of John the Baptist, and they find Mary the virgin mother, as a beam of morning light finds a white-leafed flower, and reveal the mystery that has come upon her.

No sooner is the infant Jesus laid in His manger than the door of heaven opens and there comes trooping forth a radiant throng, filling the midnight sky with splendor and proclaiming to earth the glad tidings.

Angels ministered to Jesus in the wilderness and strengthened Him in the garden. More than twelve legions of angels waited to do His bidding when he was arrested.

Angels rolled away the stone from His tomb and sat by the empty grave, announcing His resurrection as they had announced His birth; and as they thronged the skies at His coming, so they hovered in the air at His going; and when He comes again He shall come in His glory with all the holy angels with Him.—*Central Christian Advocate*.

Sidelights

Abundant Thanksgiving

GENESIS 7:11.

Thanksgiving, to be true, cannot be scant and formal. It is largely proportioned by a deep sense of ill-desert in contrast with the abounding mercy and goodness of God. Here, as in the ancient flood, the fountains of the great deep of penitence are broken up at the same time the windows of heaven are opened. "The broken and contrite heart" has divine indwelling—the "love of God is shed abroad" in it, and "the God of hope" fills us with joy and peace in believing, that we may abound in hope through the power of the Holy Ghost.

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The Year Transfigured

PSALM 65:11-13.

A famous English novelist tells of a little Scotch village which nestles somewhere on a hillside that can boast no beauty in general, but which once in twenty-four hours, at the close of the day, has its moment of transfiguration. Then kirk and manse and shop and cot stand bathed in sun glory. So the year's happenings, whether private or public, secular or religious, seem in a sense commonplace enough, scarcely differing in aspect and routine from other years, yet there is an hour of transfiguration. It is when the toils of the year are requited, and the harvests golden and abundant are gathered in; when love's family hunger indulges its blessed fireside reunions, feasting and joy; when the sorrows and trials of life are aglow with a divine meaning, and tender memories of God's goodness and mercy mingle with grateful prayer and praise in his house. Such is Thanksgiving day, when field and shop, and home and church, reflect anew the loving kindness and tender mercies of our God and his Christ.

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The Perspective of Blessing

EPHESIANS 3:17-19.

We get the perspective of nature objects and the visible world because of light and the three dimensions of space—length, breadth and thickness. So the favors and blessings of God become impressive and substantial to faith when the

light of his saving love shines in our hearts, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Then also are we "able to comprehend with all saints what is the breadth and length and depth and height" of the blessings of the kingdom of God, and of Christian civilization.

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Daily Thanksgiving

PSALM 145:2.

Our gratitude to God should be expressed as his benefactions are received, day by day. A Romish priest in northern New York used to sit out upon his veranda until a whole crowd of waiting penitents had gathered and then he absolved them *all at once*. In some such way many people give thanks unto God. Instead of telling Him of their gratitude for each blessing as it comes, they wait until Thanksgiving Day, and then thank Him for a whole year's mercies at once. We ought to praise Him for His favors one by one and not in a lump. Blessings ought not to be allowed to get cold before giving thanks for them. The reason we praise God so little is that we defer so long the time of doing it. We ought to thank God for each gift as it is received as well as to say "thank you" for each dish that is passed us at the table. Thanking God for good things long since had, like paying for things that were consumed long ago, is apt to be a hard task.

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Thanksgiving for Experience

DEUTERONOMY 8:2, 10.

The Israelites were to thank God not only for the goodly land that he had given them, but also for the experiences they had had before receiving it. Had this people had their choice they would not have entered Canaan as they did. They would have been carried as on angels' wings from Egypt to Canaan, from serfdom to ownership. They would have evaded these years of deprivation and distress, of humiliation and hardship, of wandering and waste. But God knew better than they what was most needed by them and He led them for their good. Had they escaped these trials, disciplinary and educational, they would have lacked

the very thing that was needed by them to hold the land that they were to have. A race of newly-emancipated slaves, with broken spirit and craven heart, unskilled in the use of arms, unenured to the hardships of war, untrained to self-government, and untaught by a wilderness experience in lessons of dependance upon God, would have been a puny foe to the native tribes of the land. They needed God's discipline and training in order to preserve what he was to give them. So God would have us grateful for what we have but also for the way we obtain it.

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National Ideals.

The future of any nation rests with the molders of that nation's ideals. Some one has said that Germany sold her soul and today the world is paying the price. Ideals were taught in German school and universities that were far from the noblest and that failed to recognize the teachings of Jesus that both individuals and nations must love their neighbors as themselves. Such a situation as the world war has brought upon us was possible because in the schools were taught ideals that proclaimed power, and not neighborliness as the best ambition of any nation. —*Christian Observer*.

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The Redeemer's Life.

"Thou wast slain, and hast redeemed us to God by thy blood" (Rev. 5:9), We have been redeemed to God. It is a great thing to be redeemed from sin, from Satan, from this present evil world, from death; but suppose that redemption stopped there? Suppose that God had said, "Now you are out of your difficulties; make the best of it." Suppose that, after taking Israel out of Egypt, God had left them in the wilderness. No; he has redeemed us to himself, to sweet and blessed relations with him; to heaven; to the companionship of high and holy intelligences; to the nearest place in his heart; to dominion with him over all the universe. There is where we lose communion. We realize what we are redeemed and delivered from, but we often do not apprehend what we are redeemed and delivered to. If we did, we should not be troubled with that backward look upon what we are leaving that keeps us in bondage. We would seek the things that are above.—*Geo. F. Pentecost, D.D.*

Obedience.

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). Every man who has come to the point where he can swallow a bitter cup because he can feel the breath of Christ on it, and who can say from his heart, "Thy will, not mine, be done," has reached the highest point which he can reach.

The core principle of Christianity is what? Faith? No; more than that, deeper yet than that; the core principle of practical Christianity is obedience—obedience to Jesus Christ. The core principle in the commonwealth is obedience to law; the core principle in every well-regulated family is obedience to parental authority. I am afraid there is not so much of that old filial spirit as there used to be. When a boy has learned the difference between "you may" and "you must," that boy has the first start in genuine manhood. Obedience is the first and the great thing in this school of life in which the Master has placed us. Has not the Master said, "If ye love me, keep my commandments"? The motto for every Christian should be, "Find out what Jesus Christ wants you to do, and then do it." —*Theodore L. Cuyler, D.D.*

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"At the Door"

Jesus Christ now, as He did in the days of His earthly sojourn, is continually giving invitations to men. He who had no home—no place where to lay His head—was yet the hospitable Jesus. While the Pharisees were haughtily exclusive of common interests, and the Sadducees put the rabble far from them, Jesus was always saying, "Come!" But there is another side to this. It is needful that each individual man also say, "Come!" The language of every soul ought to be, "Come, O Jesus, enter my heart as its life, its lesson, and its Lord!" Jesus waits for just such invitations, for while He invites the attention and interest of humanity, He will thrust Himself upon no man against his will. He "stands at the door" and knocks, waiting to sup with the man who opens the portal, eager to help the soul that will receive aid, willing to abide forever in closest, tenderest fellowship with human beings who long for the society of the Great Companion.—*Zion's Herald*.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.D.

November is the month of thanksgiving for the past and of consecration for the future. Bleak November may become a time of rich uses of accumulated good; and spiritually we should make the bleakest periods of life the most effective, by the proper and fervent use of what we are.

"JOSHUA, THE SON OF NUN"

JOSHUA 1:1-11.

Neither the Bible nor tradition has anything to say against the character of Joshua, while David is mercilessly pictured with his sins. He was mistaken about Eldad and Medad, but he was in most things a fine prophecy of the divine Joshua, Jesus the Christ. He made an unblemished success of life, because he lived near to Moses and to Moses' God. He lived in the Tent, where the glory of Jehovah overshadowed all. He lived to be 110 years old, having led the Israelites into their promised land.

First we see him fighting against Amalek. (Ex. 17:9.) He went up into Sinai with Moses. (Ex. 24:13.) He was one of the spies, in the minority report. (Num. 13.) He was elected "head of the congregation." (Num. 27:18.) When Moses died, Joshua was the one to succeed him. He was always firm for the right. Duty settled every question. Self was not considered, as is seen in the battle against Amalek. He was a man of action, as "head of the congregation." He was a man of faith in God, as a spy. When Moses died, the need was a challenge he gladly accepted. If others fail in the Church or in any good work, we ought to feel the greater challenge. "Go over this Jordan!" Venture! "The Book of the Law!" Only in this way can we succeed, and "be strong, and of good courage." We should cultivate the consciousness of God's presence. "As I was with Moses, so shall I be with thee."

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LOGOS, "THE WORD"

JOHN 1:1-18.

The Father, Son and Holy Spirit are three separate persons of the Trinity, distinct personalities. They are always in perfect accord; for they all see everything in the correct way and have the same absolute wisdom. There is no possibility of disagreement. So Paul continually in his letters names the three persons of the Deity. This gives us a complete and per-

fect God, the most wonderful ever known to man. John in writing his Gospel outlines the part of the Son in God's relations with man.

Logos is the Greek for "Word." The Son is so called because a word expresses thought and truth. Jesus was the expression of the power and wisdom and love of God. He was not one phase of God, but one of the triune God, who came to make God known to man. While the Son was on earth the Father and the Holy Spirit were in Heaven; and Jesus said the Holy Spirit could not come until He returned to the Father. (John 6:7.) The Son was co-eternal with the Father. (John 1:1.) He became known to all beings as the Creator of the universe, as planned by the Father, assisted by the Holy Spirit. "The Spirit of God moved upon the face of the deep." (Gen. 1:2.) The climax was man, and, when man failed, the Son completed the work, through redemption, which was infinitely greater than creation. To accomplish this He limited His being, so as to be human. This was possible, because man was made in His image and likeness. (Phil. 2:5-11.) He has so excelled in this glorious work that He made us His partners. We may do greater works than He did. (John 14:12.) This is through the Holy Spirit working in us and by us. This age is the Dispensation of the Spirit; and at its close the work of the Spirit will be complete. Jesus the Son will "see of the travail of His soul and shall be satisfied." The Kingdom of this world is become the Kingdom of Christ. "Wherefore also God highly exalted Him, and gave Him a name that is above every name; that in the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11.)

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The BIBLE CHAMPION increasingly meets my need in this day when even here, in China, the Truth is constantly being attacked both within and without the church.—Rev. Z. T. Kaung.

"MY FATHER WORKETH"

JOHN 5:1-18.

Some people think that God is doing nothing. Does it not say in Genesis that ment and be fair. "He rested on the seventh day from *all his work which He had made.*" He had finished His work of creation; but this creation was the mould into which He has since been pouring His higher work. "My Father worketh hitherto and I work."

Paper in the finished product of the paper mill; but it is the beginning of the higher work of the statesman and poet. The thoughts recorded on the paper become incarnated in human life. The work of creation was the wrapper in which God sends to man His greater gifts. Julia Ward Howe wrote the "Battle Hymn of the Republic;" but only when the writing was finished did the work begin to stir the nation and bring victory to the North, preserving the Union and emancipating the slave.

God works through man, the Spirit using man as His agent. The devil, the great adversary of God and man, has always tried to destroy God's work of beauty and goodness; yet God is accomplishing His purposes through man whom the devil seduced. The work of God and man now is not material creation, but the higher work of lifting up the souls of men, to live the Christlike life. Sunday is dedicated to this special work. While we are to do the will of God every day, in trying to get the necessities of the body, Sunday is to remind us of man's higher nature, and to be given over to the betterment of mankind. The Pharisees found fault with Jesus, because they were not spiritually minded. "The Sabbath was made for man, not man for the Sabbath." God is now doing His Sunday work. We ought to do our best work on Sunday. Our greatest work is to do Christ's work on Christ's Day. Sunday is not to be a day of idleness, nor is Heaven a place for eternal loungers. We need to rest the body on Sunday, if we work enough to tire it on week days; but it is our glorious privilege to "do good on the Sabbath day." In Heaven God will find us some work to do that will not be toil, but delightful service to God and our fellow beings.

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The CHAMPION is very fine and I congratulate you on your able management of the splendid magazine.—Miss Josephine Rand.

Thanksgiving for Blessedness

PSALM 33.

America has led the world in having a National Thanksgiving Day. Canada and the United States of America for many years have set apart a day in the autumn for rejoicing and Church-going, in gratitude to the bountiful Giver. Every year we have hundreds of material things for which to be thankful. Let us now consider National Causes. "Blessed is the nation whose God is Jehovah."

The founders of the Nation came here as seekers of Liberty and as devout followers of Jesus Christ. In democratic Theocracy the people were ruled. The Declaration of Independence and the Constitution were written in the atmosphere of "responsibility to God." Abraham Lincoln preserved the Union and set slaves free, because the will of God was supreme in his personal and official life. When Cuba was trampled upon, America smote the tyrant in the name of God and Liberty. When Europe was devastated by a campaign of frightfulness unequalled in history, American again became the champion of Democracy. The Monroe Doctrine was enlarged to suit modern conditions, and America became one of the Big Brothers to guarantee the integrity of small nations.

The Eighteenth Amendment of the Constitution, giving us National Prohibition, greatly ennobled the Constitution and brought upon the Nation an unspeakable blessedness. In countless thousands of towns and cities revelry and debauch have given place to a sane entertainment and financial bank deposits. The transformation is magical. Now women are on an equality with men in the franchise; and, if the "wets" should ever try to annul Prohibition, the vote would be still more eloquent for making Democracy safe for our boys and girls. As God is recognized, our hope for the future in the industrial realm is in Him. The genius of America is service, rather than greed; and we are living in the early dawn of a new day, for which we are thankful.

We are grateful to God for all His great gifts material, education and religious; but most of all we are grateful to Him for Himself. In the Son, He has made to each of us the Gift of Eternal Life, "the unspeakable gift." Our nation shall be blessed in proportion as the citizens are devoted to God and impress their beliefs upon social and national life.

A Month's Mid-Week Evening Meeting Lessons

Lesson, Matt. 6:5-15. Topic, WHAT IS EFFECTUAL PRAYER? Text, Jas. 5:16. Parallel Texts, Heb. 11:6, Ps. 37:4, 1 John 3:22, Ps. 40:1, Matt. 6:10, 2 Chr. 33:12, Luke 18:13, Isa. 37:20, Ps. 143:11, Mark 11:25-6, Col. 4:2, Ps. 145:18, Jer. 29:13, Pr. 21:13, John 16:24.

Lesson, Ps. 1. Topic, CHRISTIAN PURITY. Text, Ps. 18:26. Parallel Texts, 1 Tim. 5:22, Jas. 4:8, 1 Pet. 1:22, 2 Tim. 1:3, 2 Pet. 6:1, Heb. 9:13, Acts 20:26, 1 Jno. 3:3, Prov. 15:26, Prov. 21:8, Jas. 1:27, Ps. 24:3, Matt. 5:8.

Lesson, Ex. 20:1-17. Topic, OUR CAP-

TAIN'S ORDERS. Text, Matt. 5:19. Parallel Texts, Hear! Deut. 12:28, See! Luke 24:39, Come! Isa. 55:1, Repent! Acts 3:19, Believe! Acts 16:31, Love! Matt. 22:37, Be! Matt. 5:48, Go! Matt. 21:28, Do! John 2:5, Keep! Prov. 4:23, Speak! Jas. 2:12, Watch! Matt. 24:42, Wait! Ps. 27:14, Pray! 1 Thess. 5:17.

Lesson, Ps. 138. Topic, PAUL'S THANKSGIVING. Text, Col. 3:15. Parallel Texts, Thanks for Others, Rom. 1:8, 1 Cor. 1:4-5, 1 Thess. 3:9, Phil. 1:3-5, 1 Thess. 2:13, 2 Thess. 1:3, Philemon 4, 5. Thanks for Himself, 1 Tim. 1:12, 13, 1 Cor. 14:18, 19, 2 Tim. 1:3, 4, 2 Cor. 2:14, 2 Cor. 8:16, 1 Cor. 15:57, 2 Cor. 9:15.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON
HAMILTON, D.D.

Chapter 11—The Banquet of the Forty Thieves.



WHEN the hour for the banquet had arrived, Elijah and the rogue took a cab and drove to a fashionable street. They alighted in front of an elegant brown stone front and were admitted by a butler in livery. Passing through a wide hall they descended a stairway and entered a spacious wine cellar. At the end of the cellar a row of shelves filled with bottles covered with dust and cobwebs, barred their way. A slightly projecting nail was the button whose pressure swung aside the shelving and revealed another hall, and then down another stairway, to another cellar. The coal-bin sank out of sight at the pressure of another nail. A narrow plank appeared suspended over a black abyss in whose depths the rippling of running water was plainly heard.

"I see," said Elijah, "This plank is like the hair-trigger of a duelist's pistol. Those who are undesired guests touch the plank only to be plunged to a bath in the stream below and emerge several days later in the East River. I have turned several corners, have passed under two streets, and through several houses. I am not lost, although this is a maze that few could ever find their way into or out of. I will now write the names of the streets and the numbers of the houses. As we are about to pass through this stone wall and then go up two flights of stairs to the dining hall I will add the number of the house where we are to dine. When we are seated at the table you may read the list and tell me how closely I have guessed your secret."

"You look like a gentleman," said the rogue uneasily, "but you must be the devil. I am sure without reading your list that it is correct. I believe you could make your way in or out, in spite of the Forty Thieves."

A solid wall of masonry descended into the earth at a touch and revealed another cellar. Two flights of stairs led to the brilliantly lighted dining room. A table, covered with immaculate linen, and an elaborate service of cut glass and silver, showed that the carte blanche had been fully exercised. Every chair but two, were filled. Elijah and the rogue took the empty places at the head of the table. As they reached their chairs every guest arose to his feet and stood in silence.

"Gentlemen, Brother Thieves, permit me to introduce our guest of honor. He is a gentleman who seems to have the whitest soul in New York, but if he is not the devil in disguise, I miss my guess. If he is the satanic majesty, he knows

we fear neither man nor devil. It may be well to become acquainted with him, as by-and-by, if the church-men tell the truth, he will entertain us indefinitely. Be seated, gentlemen, and do justice to the banquet which our host, the devil, pays for. I suggest to His majesty that when we have become his permanent guests he will always permit us to select the banquet hall, the caterer and the menu."

A corps of well-trained waiters served the dinner with skill and swiftness, so that there was not the slightest delay in the many courses. There was no profusion, but the menu was well-chosen and showed that the Forty Thieves were accustomed to the best of fare. They were not slow in showing their appreciation of the good things which were placed before them.

Elijah, without seeming to do so, carefully studied his guests. He found them, as he had expected, not only gentlemen in appearance, but in breeding and refinement. The company would have passed anywhere for a banqueting party of the most select circle. The conversation was quiet, orderly, and full of light-hearted pleasantry, as if not one had a single anxiety or care.

When the repast had been concluded, to the accompaniment of a Magic Music Box, which had been provided at the special request of the rogue, the table was cleared. The company waited in silence, but without anxiety, for the after dinner speeches of their leader and guest.

The rogue stood at his ease and spoke in a pleasant, well-cultured voice: "I am accustomed to address you, Gentlemen Thieves, as the commanding officer. I rarely burden you with any lengthy speeches. I am rather blunt and curt in my few remarks. I know I am not able to shine as an after-dinner speaker, although I have heard the best of them all in my occasional ventures into society, sometimes as the specially invited guest, but generally as an uninvited and unexpected, but fairly well-remembered attendant."

A gentle laugh swept over the board as the Thieves recalled their leader's specialty. He was the most daring thief of the century at the banquets of the notables. He delightfully entertained his fellow-guests by his pleasantries and afterward relieved them of their purses and jewelry with inimitable skill and daring.

"Our guest of honor has given me a list of the streets under which we passed, the numbers of the houses through whose cellars we made our way to the banquet tonight. He concluded the list with the street and number of the house in which we are dining. I have examined the list and find that he is correct in every guess."

There was a slight movement of surprise in the bodies and a tightening of the lips of the company as they flashed a look at each other.

"Our guest, the devil, gentlemen, give him your attention."

"Gentlemen," Elijah began with a courteous bow to the leader and another to the company. "I will omit the other part of your title to which you are entitled, if I may believe your captain. No one, however, would believe it, who saw or met you—at first, I mean; they might be convinced by experience before you left."

All joined in a hearty laugh.

"I desire to deal frankly with you and earnestly trust that there may be no illusion between us. I know you as well as you know yourselves. Better, by far, than you know each other; far better than any one else knows you. The names you have given to your leader are not your own names. I know every man's name. As the proof of my assertion I will whisper to your leader, his name, which none of you has ever ascertained, although it has cost you many an anxious thought and much wasted effort."

A word was whispered in the captain's ear. It was received with consternation, and an oath of such fierce anger, followed by an appalled expression of terror, such as none had ever imagined possible. There was a deep silence for a moment, broken only by the excited breathing of the captain as he sought to regain his composure. With a supreme effort he succeeded, and in a voice agitated and broken he spoke: "Now I know that you are the devil. No human being has uttered that name for many years. The last man who spoke it paid the penalty I had sworn. He never spoke again. I would kill you if I dared—no, if I could—for there is nothing I do not dare to do."

"You are my brother. Your secret is as safe as if it were confined to your

own breast. As for the others, I can name each. If any one disbelieves let him step this way and I will whisper in his ear. Does any one doubt my words?"

"No!" was thundered by every man.

"I know not only your names, but the history of each life. I can recite every crime that you have committed; I can add those which you are planning to commit. I have spoken these words with the most careful deliberation. I know your desperate character. I know that in this room may be found the men whom the police dread more than all the rest of the inhabitants of the city put together. While they seek you untiringly, they never dream that each man bears an honorable name, has a legitimate business or profession which brings him in daily contact with the police without the slightest suspicion. I will go farther. Your secret is withheld from your sweethearts, your wives and your children. Not one who loves you but believes you to be the soul of honor, virtue and integrity.

"Having said this much, I know no man was ever in greater peril than I am. I know too much ever to be permitted to leave this room alive. In spite of the guarantee of protection given me by your captain, who never yet broke his word to man or women, every man here, including the captain, has registered a solemn vow to take my life. I am alone and unarmed. The last thing each man did before coming here was to carefully clean and load the revolver, which all of you now have within instant reach. And yet I have no fear. I am not the devil, but only a man like yourselves. I am so completely your master that if I bade you, each man would blow out his own brains with his own weapon. I will put you to the test. I bid each man draw his revolver, take deliberate aim at my heart and fire when I give the signal. Draw! Aim! Fire!"

As quickly as the words were spoken each man, including the captain, leveled his pistol at Elijah and pressed the trigger. A sharp click of the hammer striking in an empty barrel startled every man.

"Examine your weapons. Not one is loaded. I have every cartridge in my pocket."

Thrusting his hands into his trousers' pockets he drew out handfuls of cartridges which he spread upon the table before him.

"Please lay your revolvers upon the table in front of you."

All did so.

"I will that not one of you shall be able to touch his pistol. Try."

Not a man could move a muscle.

"I think, gentlemen, you might restore your weapons to your pockets, as they are utterly useless."

Every weapon was immediately concealed in the clothing of the Thieves.

"As it is impossible for there to be a conflict between us, let us lay aside all enmity and hard feeling and have a heart-to-heart talk. I have solicited this opportunity to meet you face to face that I might win you to an honest and blameless life. I know I will do so before the evening is over. Your profession is full of perils; it brings you into antagonism with every honorable man and woman; it offers you neither peace, happiness or prosperity. Now and then you win a great prize, but every one of you could earn more money in a legitimate way than you can ever hope to get from crime. As a proof of this I will state that I know the exact bank account of every member of the band. If you care to put me to the test I will write upon a card for your eye alone, the name of the bank and the exact amount, even to a cent, any one or all of you can call your own tonight."

Not a man moved or spoke.

"Am I to understand from your silence that you believe me?"

"No!" exclaimed one, who arose and stepped forward as he said: "Tell me the name of my bank and what I have on deposit. You need not write it. Speak it aloud so that all may hear. If you tell the truth I will acknowledge it."

Elijah smiled as he extended his hand and took the young man's hand. "You are the only one who feels safe to accept my challenge. All who know you do not need to be told that you have no bank account and never did have."

A hearty laugh from the band witnessed the truth of the remark and no one laughed more heartily than the one who had made the demand.

"To be exactly truthful I must add, that your heart is too big and too sympa-

thetic to let you ever enjoy even a single dollar alone, much less save it. You delight in sharing your money with your comrades. But besides this you can never see a man or woman in need, whether a stranger or a friend, but you divide with the needy one your last dollar. I can tell you where the last hundred dollars went. I can give you the name of the poor woman and the number of the street where she and her little brood of five children are sheltered tonight. They pray every night and morning for God's blessing upon the stranger whose bounty rescued them upon a bitter winter's night when they were evicted for non-payment of rent."

A hearty cheer arose from every lip as the young man, filled with confusion, started to his seat.

"My brother, give me your empty pocketbook."

Taking it in his hand, Elijah opened every compartment to show that it was absolutely empty.

"Pardon what may seem an offensive bit of pleasantry. I will convince every one that even this empty pocketbook is a great treasure house."

He drew from the empty book, one by one, forty-one crisp thousand dollar bills. He asked the owner of the pocketbook to give each of his comrades one of the bills. As a special mark of recognition of the leader he was to give him two. Each man carefully examined the money and with wonder saw that it was genuine.

"I pay you now, in advance, your first three month's wages. If you accept employment under me, each quarter of every year you will receive a similar fee.

"I am planning a campaign to win this city to decent and virtuous living. You can aid me more than all the ministers of religion. You will be worth more to me than all the police. Set a thief to catch a thief is a vulgar axiom to repeat in this presence; but I amend it to a more polite form: 'Select a thief to find a thief' if you wish to do him good'."

For an hour Elijah spoke with such stirring eloquence that every heart became his plaything. The thieves laughed and cried and cheered as he drew picture after picture, now of keen and biting satire, now of tender and tearful pathos. He exalted honor, virtue, character, and love, with such marvellous reality that each man saw himself honored, virtuous, beloved, for a character as spotless as a lily and as transparent as a sunbeam.

The address was changed to a petition and every head was bowed. In words as simple and direct and tender as those of a child at its mother's knee, he told God of the men who needed Him; whom He needed for His service. With a passionate pleading that melted every heart like wax, he plead them to lead the new life. The petition was followed by a silence of many minutes as each man remained with bowing head and streaming eyes.

The leader broke the silence: "General, what is our first duty? We pledge you unfaltering devotion, unhesitating and cheerful obedience—even if your first command is to confess our sins to the world and accept the penalty for crime so richly deserved."

"Amen!" was echoed by every voice.

"Thank you, but above all, thank God! I accept your pledge. As God has forgiven you, I think the state can afford to do no less. Confession and punishment would involve hundreds of others who are innocent. It would cause more evil than it would work good. The past is buried and forgotten by God; man can well imitate the Divine example. The future can be made an atonement by being filled with service. The faithful performance of the duty which I will exact will provide restitution to all who have suffered at your hands.

"I wish each of you to gather for me a company of not less than one hundred like yourselves. We will spend an evening together. Such as may be won to the new life will be under your direction and well paid. This will give me a secret police of thousands who will seek to banish lawlessness and crime by winning law-breakers to a useful and virtuous life."

In three months Elijah had an army of men, resourceful, daring, without fear, nerved to the utmost endeavor by the loyalty and love they felt for their leader, whom they no longer regarded as the devil, but as a Prophet of God.

(To be Continued.)

Editorial

Temptation



THE subject of Temptation must always be not only of theoretical, but of great practical interest to the children of men, whose sinning mostly and whose sorrowing in no small degree, come through being tempted.

WHAT IS TEMPTATION

The common idea of temptation is that of solicitation to evil, enticement to sin. But this is only a part of the term, we shall see, as it is used in Scripture.

In the Greek of the New Testament the word denoting temptation occurs in its simple verb form thirty-nine times, which is compounded with a preposition four times, and it occurs in its noun form twenty-one times. And this is the only word that is translated temptation.

The verb is *peirazo*. It has seven different renderings assay (Acts 16:7), examine (2 Cor. 13:5), go about (Acts 24:6), prove (John 6:6), tempt (Matt. 4:1), tempter (Matt. 4:3), and try (Heb. 1:17).

There is room here for a great deal of signification besides solicitation to evil. Of these thirty-nine occurrences, the word is translated by some form of the word tempt, thirty-one times. The four times it is compounded with a preposition it is translated tempt.

The noun *peirasmos*, appearing first in Matthew 6:13, is always, in its twenty-one occurrences, translated temptation, save once, where it is rendered trial (1 Peter 4:12).

EXEGESIS OF THE WORD TEMPTATION.

Let us now go to the bottom, begin where the original word begins, and work our way upward.

1. The word *peirazo* first means to try, to put to the proof, to test. It is very akin to another Greek word, *dokimazo*. And here let us avail ourselves freely of the results of the Studies of Trench, who gives the two as synonyms. The two occur together in 2 Cor. 13:5—"Examine (*peirazo*) yourselves, whether ye be in the faith; prove (*dokimazo*) your own selves."

The second is the technical word in the classic Greek for putting money to the test. The coin is tried, is found all right, receives therefore the authorized stamp, and goes out to pass current in the world's marts. In the use of this word to whatever applied, there are the expectancy and hope that the test will issue favorably.

It is just at this point that the two words begin to part company. Both were alike so far as concerns the act of trial or proof; but the first did not, like the second, possess good expectations and bright hopes. The issue might not be unfavorable—happy if it were not so; but the leanings of the first were quite the other way. A word with such proclivities was just the one for the devil to get hold of and make a bad use of.

2. Later, *Peirazo* came to signify trying with the purpose of discovering what of evil or good, weakness or power, was in a person or thing. Here is an added, or we might say developed, sense. It is thus that sinners are said to tempt God—(as in Matt. 4:7, "Thou shalt not tempt the Lord thy God")—*i. e.*, putting Him to the proof and refusing to believe Him on His word, or until He has shown His power. (See also Heb. 3:9.)

It is at this stage of the word's history and usage that we must take it when we apply it to God's action. In a sense that it acquired still later, and altogether bad, its application to God is very properly forbidden: "Let no man say when he is tempted, he is tempted of God" (James 1:13). But in this sense: to see what of good or evil, weakness or power, is in a man. God does tempt men. "God did tempt Abraham" (Gen. 22:1); and it is to this transaction that reference is made in Heb. 11:17, "By faith Abraham, when he was tried (*peirazo*), offered up Isaac." God tempts for the self-revelation of the tempted. In no worse sense,

and with no worse intention, can He try, or tempt, men. Because of the blessed results following such tempting, St. James is able to say, "My brethren, count it all joy when ye fall into divers temptations" (1:2).

3. But the word does not stop here in its history and usage. The fact, all too melancholy, appears that men under the testing do break down. Here Satan gets hold of the word. He, and his, put men to the proof with the intention and hope of breaking them down; and he will use such means as he can to make the issue a disaster to his victims and a victory for himself. He, and his, solicit to evil, entice to sin, only and always; and this is temptation in its latest acquired sense, which is the now established and popular sense. And this brings us to the end of our upward working.

BIBLE CONTENT OF THE TERM "TEMPTATION."

The complete Bible idea of temptation, then appears to be:

1. To try, to put to the proof, to test. "The hour. . . which shall come . . . to try (*peirazo*) them that dwell upon the earth" (Rev. 3:10).
2. To put to the test with the purpose of revealing what is in the object tested. "And this he said to prove (*peirazo*) him; for He Himself knew what he would do" (John 6:6). "The fiery trial" (*peirasmos*) (1 Peter 4:12).
3. To try by actual solicitation to evil, "Tempted of the devil" (Matt. 4:1). "Every man is tempted when he is drawn away of his own lust and enticed" (Jas. 1:14).

Such is our exegesis. Since, as was intimated at the outset, our practical interest in the subject of temptation comes through our sinning and our sorrowing, *i. e.*, in connection with the third sense of the term, some practical consideration from that point of view may very properly follow.

PRACTICAL APPLICATION.

1. *There is no sin in simply being tempted.* Christ was tempted in all points like as we are, and yet without sin (Heb. 4:15).

2. *The place of sin in temptation is consenting to it.* Luther well distinguishes between *sentire tentationem* and *consentire tentationi*, between sensing temptation and consenting to temptation. Unless the tempting impression be felt, there is no real temptation; but unless it be acquiesced in or yielded to, there is no sin. Sin begins where the evil solicitation commences to make a determining impression upon the heart.

This one principle, clearly seen, will be a key to nine-tenths of the questions of conscience on this subject. The worst of temptations, so long as they are without our wills, are no part of us; but by consenting, they are adopted as our own. Nothing can convert an enticement into a sin, but the consent of our own will. So long as we refuse to yield, it matters little what temptations may beset us; they may distress and darken, and even for a time seem to defile our hearts, but they cannot overcome us. When we openly or secretly, by spoken word or inward feeling, say "yes" to the solicitation, there is sin.

3. *Temptation has its uses.* This must be so, else God would not suffer it. *It shows us our weakness.* Men are tempted not by any means so much where they are strong as where they are weak. Satan is too good a strategist not to ply his allurements where is the greatest prospect of success. That is the point of weakness.

It sends us to the source of strength. When one meets a strong adversary and has promise of assistance unto victory, naturally he will seek the aid of his ally. "The Lord knoweth how to deliver the godly out of temptation" (2 Peter 2:9). Temptation drives the Christian to the Strong One for strength.

It may promote growth. The strength which has never been essayed, the virtue which has never been tempted, may all be genuine; but their worth can only be proven by testing. Untried good is simply innocence; good which has withstood trial is virtue. The more frequently we contend with evils from which we and to resist temptation, is to rise to strength. As in physical, so in moral and cannot escape, the more stalwart will become our spiritual nature. To be tempted spiritual things, exercise issues in growth.

4. Since temptation is the common lot of all, *how shall we meet it?*

Sometimes the best way to meet temptation is not to meet it at all, but run! Joshua's orders at Ai to retreat, proved the first step to victory. There are those who have depraved passions, sensual lusts, gnawing appetites, sordid ambitions, so strong that there is danger of yielding at the first onset. They should get away from temptation as quickly as possible. Retreat is advance: flight is victory.

The other way to meet temptation is to resist it. No parleying. "Resist the devil and he will flee from you" (Jas. 4:7). To all temptations give an instant and unqualified "no." Having mind and heart filled with "It is written," as did Christ in the wilderness, we shall be able to say successfully, as did He, "Get thee hence, Satan" (Matt. 4:10).

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him" (Jas. 1:12).—H. W. B.

The Rising Generation in the United States



In the month of June delegates from all over the land and from over the sea gathered in Boston to attend a tercentenary celebration of Congregationalism. Among them was a pastor from South Dakota. He happens to be an old pupil of mine, and I know the family. What he says can be depended on; for he is of the old reliable sort and absolutely trustworthy. In the course of a few minutes conversation with me he said: "I don't know how it is here in the East, but in the West our young people are no good,—they have no sense of responsibility." I had to tell him that ours are no better.

A day or two since I saw something in a Boston paper that illustrates the point. An old gentleman in one of the suburbs has had to cut down all his fruit trees simply because he could no longer stand the depredation of boys. He could not chase them off, he could not afford to care for the trees and get no return from them, and so he found it necessary to cut them down. They will make good firewood, and there is a demand for that. So firewood it is in the place of fruit, and boys in the neighborhood are the cause of all the trouble.

In Maine, long ago, a similar case came to my notice. My grandfather had some of the choicest cherry, apple, and pear trees that I ever saw. After his death the house was sold. The boys, having a better view because of changes in the garden, sampled the fruit. That started something, and they got so bold that they not only stole the fruit but berated the owner for driving them out. He got so indignant that he said: "You will never get any more here." They did not, because every tree was felled at once. He lost the fruit; but it ended the annoyance, and the boys were school boys from good families!

Last August three houses were entered in my neighborhood, and mine was one of them. Skeleton keys were used—they dropped one in the back entry—and the entire house was ransacked. Fortunately, little damage was done, and the police were able to locate nearly everything and got it back. Two souvenirs, brought home from France were among the loot. My son obtained them during his service with the French army in the Argonne campaign, and their value, sentimentally, was unusual. Three boys did it, two were in twice, they had a key or two for the front door, obtained in the first raid, and they planned to come again for what they did not get before. One of those boys lived close by me, and the girls in the house are most thoughtful and ladylike.

Five other breaks have now been located not far away. In all of these a different spirit is manifested. They are real breaks. Glass and door panels have suffered, and violence is manifested on every hand. Other boys are suspected of doing this work, and when one of them was questioned he said to the officer: "You don't know me; you don't know anything about me; supposing I did do it, what can you do about it?" Colossal assurance marked his manner, and he did not seem to care.

Years ago I knew a policeman on this beat whose name was Wells. He was a fine man, and I counted him a friend as well as gentleman. He said to me on one occasion that he did not know what to do. Boys had been found breaking into

stores and stealing. He asked one why he did it and got this reply: "Why shouldn't I? They can't do anything to me; I'm on probation now." It stumped him, and he knew not what to say or do. He confessed to me that the juvenile court had made his work far harder and that he simply did not know how the new difficulty could be met.

This also came to my notice. Foreign parents no longer dare to punish a child in the old way. When they threaten to do so, the youngster promptly retaliates with a threat to have them arrested if they do it, by means of a complaint to the Society for the Prevention of Cruelty to Children. The result is the development of good material for youthful bandits and gunmen. As long ago as July, 1907, in commenting on a phase of Judge Lindsay's court, these words were used by the writer, in a footnote in the *Bibliotheca Sacra* (p. 441): "The 'car barn murderers' were graduated from a similar school; but it was devoid of love. They were 'let off,' because they were boys; but they were not won to something better. In the end, they became desperate criminals, and a similar crop is growing in many a large city today. The reaping will come later."

The reaping has already begun, we have our youthful bandits in most of our great cities, and the "wild and wooly west" is no longer a part of the land in which there is a monopoly of such performances. The East, in fact, will soon surpass the West in its lawless element, and the great city will be a place to avoid if a quiet and secure life is any inducement to people of the better and more reliable classes. Money makes no difference in the matter, because many of these boys who are going wrong come from well-to-do families, and, therefore, have no excuse whatever on that score for their depredations.

What is the cause of it all and what is the remedy? The main cause is sentimentality. It puts the body above the spirit, exaggerates the physical suffering—most children prefer the whipping to some other forms of punishment—involved, makes all such methods "cruel" or "abusive" or "brutal" or some other such thing, and gets rid of an unpleasant duty on the grounds mentioned, while at the same time patting itself on the back for its superior intelligence and Christianity. It does not realize that it may be its mawkish sentimentalism and personal cowardice. That is what it often comes to in fact. I know. For a time I dodged, too; but I had common sense, and today I have three reliable children in the twenties whom everybody trusts and admires, instead of three incipient bolshevists such as I might have had if I had not faced the music.

The first whipping that I had to give was in school. It made me fairly sick to think of it, and the boy saw it. He then defied me. That worked all right, and I did a fine job. It cured him. I had been advised to "lick" the whole school every Monday morning, girls and all, to keep things straight. In the end I ruled by love; but if the law does not come first and come with proper enforcement, the love—it will not be love but indulgence due to mere weakness—won't amount to shucks.

It will make criminals and do it effectively. It will destroy prospective good citizens and make unreliable and untrustworthy ones. It will not make either men or women. Whipping can be dispensed with—if a proper substitute is put in its place. But the substitute is worse, from the child's point of view, than the whipping, and it is far harder to use successfully. It takes more courage and more skill and more patience. The Quakers use it; but—take notice—their children obey and they do so at once. They have been held till they knew their own helplessness in the hands of an indignant mother, and they have been held till they made an unconditional surrender. The talk about "broken wills" is largely nonsense. It is not an easy matter to break self-will of any sort, and some of it is better broken than tolerated. It then makes for a better world and fewer criminals. Unless we get back to some of Solomon's wisdom in this matter, we shall reap a harvest that it is not pleasant to contemplate.—H. W. M.

* * *

A congregation drawn together by thrillers, will call for new thrillers, and by and by will find its senses so jaded that no minister will be able to satisfy the unnatural craving.—*Zion's Herald*.

The Mistakes of Driver



RIVER'S "Introduction to the Literature of the Old Testament" is a standard English book representing the current destructive criticism of the Old Testament, and is regarded, by many who do not look below the surface, as well nigh infallible. The fact, however, is that it is so full of mistakes both in the statements of facts and in the conclusions drawn from them that it requires a book of equal size to state them in detail. Mr. Harold M. Weiner in a series of articles in the *Bibliotheca Sacra* during the last few years has exposed the larger part of them. In the January number of 1920 he deals among other things with certain phenomenal mistakes which Driver and others of his class have made from lack of legal knowledge. The Pentateuch is largely a legal document embodying the laws under which the Jewish commonwealth was established. These laws were not given all at once but were issued from time to time during the life of Moses to meet emergencies as they came up. A critic of these laws needs to have legal as well as literary knowledge. This, Driver and his forerunners and associates in Biblical criticism, did not have, and as a consequence in criticising these laws they fall into many egregious errors which destroy the force of their criticism, enforcing the statement made by an eminent lawyer, in a letter recently received, that the critics of the Bible ought to spend a year in a law school to learn how to estimate evidence.

Among these phenomenal mistakes of Driver are the following. Driver affirms that there is a contradiction between Ex. xxii. 16f. and Dt. xxii. 28f, while the fact is that these two passages refer to very different things. The passage in Exodus deals with *seduction* while the passage in Deuteronomy deals with *rape*. There is no contradiction in the passages but both were laws that would naturally coexist and would both be made by the same lawgiver.

Again, Driver asserts that there is a contradiction in Ex. xxiii. 10f. and Dt. xv. 1-6; but here, too, the alleged contradiction is due to mistaking two very different things. In Exodus we have a regulation regarding the privileges of the poor to glean the fields every seventh year. In Deuteronomy there is an arrangement for the release of debtors every seven years. There is no reason why they should not have both been contemporary regulations. Again, throughout in dealing with questions relating to freemen and slaves, Driver seems utterly ignorant of the various degrees of servitude under which individuals were held, and he confuses the temporary servitude which might follow the insolvency of a Jewish debtor with servitude of an entirely different nature. Again, Driver contends that the regulations of Ex. xxi. 13, providing an asylum for manslaughter, is inconsistent with the regulation in Deuteronomy xix providing cities of refuge for the purpose; but if one considers that the *place* in Exodus referred to is where the central altar was stationed, there is no contradiction.

And so with the most of Driver's difficulties. They are figments of his untrained imagination. They are all explainable by natural suppositions more credible than those which he introduces to prove his contradictions. There is no reason for believing that the laws of Deuteronomy are inconsistent with those of the earlier books of the Pentateuch. Naturally some of them are supplementary, as at the present time the laws of our country are supplementary to those of the past generation, adapting themselves to the new conditions which arise. The laws of Deuteronomy were promulgated at the end of the forty years wandering, while those in the earlier books were promulgated to meet the conditions of the earlier time.—G. F. W.

* * *

Legend tells us that at the closed castle gate there hung a magic horn which only the heir of the palace, who was an exile, could sound. Many essayed to send the breath of heaven through it, but in vain. At length the heir returned, and placing it to his lips, sounded the long, loud note that rang through all the valleys and the high hills; at which the gate flew back upon its hinges and the son entered into his own.—*Samuel H. Howe, D.D.*

A "Castaway"



THE truth of the inviolable security of the believer, of the final perseverance of the saints, of the certain connection between grace and glory, is one of the most explicitly taught, as it is one of the most comforting, truths of Scripture.

When one truly believes on Jesus Christ, he "hath everlasting life" (Jno. v. 24; vi. 47). Upon believing, the life becomes a present possession—"hath," and it is inalienable, for it is "everlasting." If everlasting, it cannot come, to an end. In Christ's discourse in John vi., again and again, as in a strain of grand and solemn music, comes the refrain, "And I will raise him up at the last day (vs. 39, 40, 44, 54). Whom God graciously "calls" he not only 'justifies,' but 'also glorifies' (Rom. viii. 30).

St. Paul's setting forth of this same truth may be seen in 2 Cor. v. 1-8, 2 Tim. iv. 6-8, and repeatedly elsewhere. But in 1 Cor. ix. 27, he speaks of the possibility of 'when having preached to others, he himself should become a *castaway*.'

What does he mean—that he himself may be lost? Such an apparently legitimate inference from his statement has introduced a great deal of dubiousness and distress into Christian thought and experience.

Again—what does he mean? Was his final salvation within the scope of his intent? Did he have any reference to that at all? A careful and searching study is worth while here.

The Greek word translated "castaway," *adokimos*, is used in the New Testament eight times. Six times it is translated "reprobate"—Rom. i. 28, 2 Cor. xiii. 5, 6, 7, 2 Tim. iii. 8, and Titus i. 16. Once it is rendered "rejected"—"But that which beareth thorns and briers is *rejected*" (Heb. vi. 8), and once "castaway." And it should be noted that the Revisers have cast away the word "castaway," and accepted the word "rejected" in its place. So the verse reads: "Lest when I have preached to others, I myself should be rejected."

Let us see about that word *adokimos*. It is compounded of a privative and the adjective *dokimos*. The adjective is derived from a verb which, in classical Greek, is the technical word for putting money to the proof: that which endures the test is *dokimos*, approved, accepted; and that which fails is *adokimos*, disapproved, rejected, cast away.

Here, say, are two coins just from the die in the stamp-room in the mint. They go to the tester. One stands every test: it is *dokimos*, proved and approved, and it is passed out into the world's marts to do its work in the realm of commerce. The other is just a trifle short weight, or has some other defect: it is *adokimos*, disapproved, rejected as a coin of commerce. It is a coin still, however: it is not a counterfeit; it simply is not fit for use.

Now, what is the application of this to the Apostle Paul?

Note his course of thought. In the preceding chapter (viii) a question had arisen among the Corinthian Christians concerning the eating of meats that had been offered in sacrifice to idols. He tells them that the eating of such meat is not in itself wrong; nevertheless, it should be avoided if it gave offense or were a stumbling block to other believers. "Take heed," he says, "lest by any means this liberty of yours become a stumbling block to them that are weak (viii. 9). Then in chapter ix, he enforces the duty of consulting the good of the brethren, by showing that he has given up what men would call his "rights," and had accommodated himself to the opinions and prejudices of people, i. e., where Christian principle or the honor of Christ is not involved. This leads him to speak still further of self-denial and earnestness of purpose, *not to be saved*, but to gain a crown.

In urging this self-denial and earnestness, he takes an illustration from the Greek athletic contests—the Isthmian games—that were celebrated near Corinth.

He says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain" (ix. 24). And he says: "Every man that striveth for the mastery is temperate in all things" (ix. 25). "Temperate"—they restrained and trained themselves for highest physical effectiveness. For what? At the end of the stadium, on a post, before the eyes of the

runner, hung the coveted crown—a quickly fading wreath of laurel leaves. “Now they do it,” he says, “to obtain a corruptible crown.” We? We do it to obtain an “incorruptible” crown. Paul was in the Christian race: he kept his body under, he brought it into subjection, he trained it to make it helpful for service, lest untrained, lest the flesh becoming dominant, he should be disapproved in the contest, ruled off the course, rejected, and so fail to receive the crown. He preached to others, i. e. (to keep the figure) he was a runner, but he might not be a crowned runner.

Very plainly, therefore, it is not a question of salvation at all, but simply a question of reward. Salvation is a free gift: reward is something earned. As a contestant for the crown he might be rejected, cast away, because of unfitness for service. A person may be a child of God, and yet be disapproved as a servant of Christ. To be a servant of Christ involves self-denial, self-judgment, self-emptiness, self-control. We do not become children of God by such exercises; but most assuredly we shall not become successful servants of Christ without them.

In 1 Cor. iii. we have something quite parallel. There a person may rest on Christ as a foundation and build thereon, but with unworthy, combustible materials. In the testing time, “he himself shall be saved, yet so as by fire” (iii. 15), but his builded superstructure shall be burned up, whereby he shall lose his reward—saved, but not rewarded.

In the believer are two natures, “flesh” and “spirit” (Gal. v. 16-23). In some sudden surprise, under stress of some overmastering temptation, the “flesh” may snatch a victory—a slip, a lapse, a fall! Repentant, he surely may, through forgiving grace, recover his place of fellowship with God, but alas! he may never—as there are conspicuous instances that sadly show—recover his place of service. He is not a “castaway” in the sense of the apparently (only apparently) legitimate inference noted at the outset, but which we now see to be wholly superficial and illegitimate; yet he is cast away, rejected as a servant.

So, then, let it be conclusively seen that the casting away is *not a question of salvation at all, but a question of service*. But it is a very serious question, however. While we may rejoice in our security, surely we who love the Lord and want to serve Him, should be most strenuously careful that we do nothing in any way by which we would weaken or lose our influence, or lessen the emphasis of or lose our testimony, and thus put ourselves in condition such that the Lord cannot use us, and so perforce make us a castaway.—H. W. B.

The State of the Believers' Soul between Death and the Resurrection



PASTOR who has acquired some gratifying repute for his conduct of Normal Classes in more than one of his parishes, near the close of a winter's course, set his pupils upon the work of determining the answer to this question: What does the New Testament teach as to the state of the believer's soul—beatific or otherwise—specifically between death and the resurrection?

An evening was given to a consideration of the texts brought in. The result was no less a surprise to all the class, including the pastor, than it will be to those who may read this account of it.

Text after text of blessedness was presented, and—constrained by the time-limit, i. e., between death and the resurrection—after consideration every verse was dropped out as not applicable to that specific time, except one!

That verse was Phil. i. 23, “Having a desire to depart and to be with Christ, which is far better.” The two words, “far better,” it was reluctantly allowed, are the only ones that can be construed as expressive of a state of the believer's enjoyment specifically between death and the resurrection.

We would like to turn this question over to the readers of THE BIBLE CHAMPION for consideration. Were these incipient theologians correct, or were they at fault?

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I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York

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